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CONTENTS

Introduction to Volume IV	Robert Ogden Brown
The First Ontario General Election	Joseph J. Charney
The Ontario Office of Education	Rev. David E. Campbell
The Reorganization of the House of St. Louis Under Bishop Doane	Rev. John Robinson
Selections from <i>Monty S.A.</i>	Charles E. Haines, S.J.
An American Bibliography	Joseph J. Charney
Editorial Comments and Reviews	
Reviews	

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ILLINOIS CATHOLIC HISTORICAL REVIEW

VOLUME IV

JULY, 1921

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CONTENTS

INTRODUCTION TO VOLUME IV	<i>Edward Osgood Brown</i>	3
THE FIRST CHICAGO CHURCH RECORDS	<i>Joseph J. Thompson</i>	6
THE ANCIENT ORDER OF HIBERNIANS	<i>Rev. Frank L. Reynolds</i>	22
THE NORTHEASTERN PART OF THE DIOCESE OF ST. LOUIS UNDER BISHOP ROSATI	<i>Rev. John Rothensteiner</i>	34
SERASTIEN LOUIS MEURIN, S. J.	<i>Charles H. Metzger</i>	43
AN AMERICAN MARTYROLOGY	<i>Joseph J. Thompson</i>	57
EDITORIAL COMMENT - - - - -		74
BOOK REVIEWS - - - - -		79
NECROLOGY - - - - -		84
MISCELLANY - - - - -		91

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Illinois Catholic Historical Review

VOLUME IV

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INTRODUCTION TO VOL. IV

I have been requested at the beginning of the fourth year of the existence and work of the ILLINOIS CATHOLIC HISTORICAL SOCIETY and of the fourth volume of the ILLINOIS CATHOLIC HISTORICAL REVIEW, to write a brief foreword for that volume expressing for the officers of the Association our sense of the importance of the function which the Society and the Editor and contributors to the Review are filling, in valuable historical research and historical records.

The writer of history or of historical romance finds in the annals which are the most nearly contemporaneous with the events which they describe altogether the most valuable and the most trustworthy sources of the narratives which he may weave into things of permanent literary and scholarly value.

For that reason—our Association, besides attempting to gather and place in permanent form where it may be easy of access to future historical students, much of the history of Illinois, and especially of the Catholic Church in Illinois, during the preceding 250 years which lies in pamphlets and articles, scattered and difficult to obtain,—has made it a material part of its aims to secure and place on record the memorials recollections of contemporaries as to the more immediate past, and, indeed, to a less degree to find a place in the REVIEW for the statement of conditions in the actual present.

It is not always an easy thing so to judge of values as to determine judiciously what in such a scheme of work deserves inclusion and what should be disregarded as too detailed or ephemeral. The officers of the Society believe that the editorial management of the REVIEW has been successful to a very high degree in this field, and that its Editor and its contributors deserve from the members of the

Society and from the subscribers to and the readers of the REVIEW, thanks for the past and support for the future for this work alone.

But this has not been all that the Society and the REVIEW has attempted nor all that it has accomplished. They have by original research extended the knowledge of the history of the Church in Illinois and necessarily therefore of a most important part of the history of our Commonwealth, far beyond its limits when the Society was formed.

This has been recognized not only by Catholics, but by many Protestant students of history as well.

For the support which the Society and the REVIEW have heretofore received from Catholics of Illinois, the officers of the Society and the management of the REVIEW are, we believe, duly grateful. As the present President of the Society said in a preface to the second volume of the REVIEW, marking that which he called "The First Milestone":

"With all modesty we can say that our efforts have been fairly successful"—and "This success has been primarily due to the financial support of life members and the generous donations of friends and also to the self-sacrificing contributors who gave their work without compensation."

All this I can conscientiously repeat, but since I have been drafted into this service of introducing this fourth volume of the REVIEW, I must free my mind by adding something more.

The "success" is evident—those of us who have preserved, as I hope most of us have, all the issues of the REVIEW since July, 1918, can at any time find fresh confirmation of this by rereading any portion of them. But the "support"—"generous" though it has been from those who have furnished it—has not been nearly as extended as it should have been among the Catholic scholars and readers of Illinois. Where there are hundreds of members of the Society, there should be as many thousands—where there are a thousand subscribers to the REVIEW there should be ten thousand, and every one of us who is a friend of the Society and the REVIEW should "lend a hand." He should make himself a missionary and agent to secure new members of the Society,—new readers and students of the REVIEW.

He should not forget that the Catholic Church in Illinois has a great and triumphant future as well as a great and proudly remembered past.

We owe it to our children that they should know "what manner of men their fathers" were.

Bigotry, intolerance, fear of and aversion to the Church, so far as they ever existed, are passing away from the great commonwealth of which we are citizens. If they are still rampant and apparently triumphant in other parts of our common country it must be because of the ignorance which generates them. That ignorance has led some people into the most absurd of fallacies,—that this country of ours has always been and always will continue to be a “Protestant” nation.

It must be hard for any inhabitant of this State of Illinois, not illiterate, to cling to any such theory. He need make but the slightest acquaintance with the history of his immediate surroundings to learn that in this whole Northwestern country, never a river nor an inland sea was explored, never a cape nor a headland turned or doubled but it was a blackgowned Jesuit priest, in his birch canoe, armed with crucifix and breviary who led the way.

But that our fellow citizen and our descendants may know not only that Catholics began the exploration and settlement of this section of the country, but also that in all its subsequent history and development they have largely borne the burden and heat of the day; that as pioneers, merchants, manufacturers, agriculturists, soldiers and statesmen, they have had a large share in making Illinois and its immediately surrounding states what they are and what they stand for in the national life,—they need exactly the kind of historical and contemporary information that our Society and our REVIEW are undertaking to secure, record, and transmit.

I hope, therefore, that they both will end the year they now begin strengthened and encouraged.

EDWARD OSGOOD BROWN.

THE FIRST CHICAGO CHURCH RECORDS

In the April 1921 number of the *ILLINOIS CATHOLIC HISTORICAL REVIEW* we tabulated the baptisms recorded by the priests of St. Mary's Church during the years 1833 and 1839 inclusive, the first baptismal records of Chicago.

In commenting upon these records it was conceded that errors were made in the transcription of names. Since that time a few such errors have been called to our notice.

Further investigation has enabled the writer to adduce additional proofs of the activities of the pioneer priests through letters and other documents.

In a letter written by Father St. Cyr, dated June 4, 1833, just thirty-four days after his arrival in Chicago, he states: "I have performed several baptisms."¹ Near the end of June, 1833, he again wrote to his superior, Bishop Joseph Rosati, saying, "I have performed eight baptisms in Chicago, and must go to the Fox river to perform some more."²

From other letters of Father St. Cyr we are able to account for the considerable period in which there were no baptisms or other ceremonies performed. The good priest, after writing the Bishop more than once respecting a visit to St. Louis, finally left for that city some time after the 23rd of November, 1833, and did not return to Chicago until June 5, 1834.³ In another of his letters of which we are advised Father St. Cyr says: "In the course of my journey I saw or visited nearly all the Catholics in Illinois. I performed thirteen baptisms and four marriages, and gave the Catholics of Sugar Creek, Bear Creek, South Fork and Springfield an opportunity to make their Easter duty."⁴

These references make plain the notations on the baptismal record concerning Bear Creek, Sugar Creek, South Fork, etc.

We now turn to the marriage record, which is at least equally interesting with the baptismal record and which we have tabulated as follows:

¹ *St. Cyr to Rosati*, June 4, 1833. Archives St. Louis Catholic Historical Society, quoted by Rev. Gilbert J. Garraghan, S. J., in *ILLINOIS CATHOLIC HISTORICAL REVIEW*, Vol. I, p. 151.

² *Ib.*, p. 153.

³ *Ib.*, p. 158 and p. 160.

⁴ *Ib.*, p. 160.

THE FIRST CHICAGO MARRIAGE RECORDS

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
-1834	N. Murphy Mrs. M. Frauner	L. Franchere T. B. Beubien	J. M. I. Saint Cyr
5-20-1834	John Simmons Mary Durbin	Several Witnesses	J. M. I. Saint Cyr
5-21-1834	John Vincent Marion Simmons	Several Witnesses	J. M. I. Saint Cyr
5-21-1834	Henry Simmons Cery Logdson	Several Witnesses	J. M. I. Saint Cyr ^a
3- -1835	Mark Bourassa Josette Chevalier		J. M. I. Saint Cyr
4-26-1835	John Murphy Bridget Rogers	Thomas Faraher John Long	J. M. I. Saint Cyr
4-21-1835	Patrick Carroll Mary Hogan	Thomas Witkins Patrick Meleney	J. M. I. Saint Cyr
8-29-1835	Michael Nolan Mary Green	Michael Nolan	J. M. I. Saint Cyr
10- 1-1835	John Latzky Potily Morris	G. S. Lee John Kulozjcky	J. M. I. Saint Cyr
10-27-1835	Lawrence Smith Mary Welsh	——— O'Meara T. Welsh	J. M. I. Saint Cyr
4- 4-1836	Jacob Miller Catherine Baumgarten	Pierre Aisses Wm. W. Doyle Moritz Cirmagle John Wellmaker	J. M. I. Saint Cyr
5-20-1836	Thomas Carroll Rosanna Kenny	Thomas White John B. Maley W. McCabe	J. M. I. Saint Cyr
5-31-1836	Francis Coyle Betty O'Brien	John Kelly Bridget O'Brien	J. M. I. Saint Cyr
8-13-1836	Patrick Kane Sara Fitzpatrick	John Meyer John Sweeney	J. M. I. Saint Cyr
5- -1836	Michael Burk Marguerite Kurbey	Daniel Kurbey	Schaeffer
9-20-1836	Charles McDonnell Anne Charles	Joseph Doppler	Schaeffer
9-21-1836	Gideon M. Jackson Bridget M. Gaughan	Patrick Gaughan John Gaughan	Schaeffer
9-30-1836	Patrick Kelly Mary Flaherty	William Joseph Brown	Schaeffer

^a At this point on the marriage record appears the following: "They all (the last three couples) were married in the home of Hy Durbin in the presence of several witnesses, Bear Creek, Sangamon County, Illinois."

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
10- 1-1836	Joseph Brown Elsie Donelly	Patrick Kelly James Carney	Schaeffer
10-15-1836	Thomas Daily Marguerite Halpin	Patrick Murphy Thomas Floretorn	Schaeffer
10-25-1836	James Trikla Catherine Rawley	Michael Burke John Driscoll	J. M. I. Saint Cyr
1-14-1837	Peter Gabel Marie Walter	James Walter John Bissel	Schaeffer
1-24-1837	Daniel Miller Caroline Choulet	—— Cismoinyrkyum†† Jacob Müller	J. M. I. Saint Cyr
1-27-1837	James McDonnell Ann Denis	Charles McDonell Ann Charles	J. M. I. Saint Cyr
1-31-1837	Henry Burg Bridget Gill	John Dalton	J. M. I. Saint Cyr
2-13-1837	Edward Giroi Sophrona Chaperton	Thomas Coales Catherine Coales	J. M. I. Saint Cyr
3-20-1837	Pierre Dube Mary O'Hern	Timothy Laly Joachim Morgan	J. M. I. Saint Cyr
3-28-1837	William Elkington Maria West	E. L. Brown Wm. Elkington	J. M. I. Saint Cyr
3-29-1837	Felix Bassonet Nancy Bennet	Joseph Williams John Artis	J. M. I. Saint Cyr
5-16-1837	James Hughes Esther Edge*	Edward Hughes Mary Ann Kern	Schaeffer
5-25-1837	William Read Anna Rafferty	Barme Smith Anne Tau	Schaeffer
6- 6-1837	John Zepherim Vogt Catherine Walter	Peter Gebel Matthis Walter John Schneider	Schaeffer
6- 7-1837	Solomon Addis Rebecca Fox	John Addis Levy Merry	Schaeffer
6- 7-1837	Bartholemew Barkleson Abby Burk	Henry Cunningham Patrick Ward	Schaeffer
6-10-1837	James Lyon Annie O'Conner	John Ward Patrick Flynn	Schaeffer
6-15-1837	Daniel O'Brien Bridget Ryan	James Lane James Lyon	Schaeffer
7- 4-1837	James McDonnell Cecily Moren	Anthony Salavin John McDonnell	Schaeffer

*The name of Esther Edge appears at another place in the records. It appears that she was baptized on the 18th of October, 1837, by Father O'Meara, who certifies that she was the daughter of Samuel Edge, was seventeen years old and that her sponsors were Timothy O'Meara and Bridget Eagan.

FIRST CHICAGO CHURCH RECORDS

9

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
7- 6-1837	Denis McCarty Marguerite McClogharty	Francis M. Cragha Esther Timony	Schaeffer
7-16-1837	Thomas Gahan Marguerite Beglin	Martin Spellman George Bryan	Schaeffer
7-22-1837	John Flynn Anne Lynch	John McCainty S. Murry John Bay	Schaeffer
8- 1-1837	Timothy Sullivan Mary Sheridan	John McDonald Elizabeth Connel	T. O'Meara
8-13-1837	Francis McWilliam Elizabeth Donovan	George Daly Ann Begley	T. O'Meara
8-24-1837	John Bell Veronica Periolat	Michael Shelut John Burk	T. O'Meara
8-24-1837	George Erdhardan Louise Periolat	Daniel Miller John Bush	T. O'Meara
8-25-1837	John Driscoll Margaret Toomey	Jeremiah Wren Hannah Rierdon	T. O'Meara
8-30-1837	George Bryan Catherine Curtain	Martin Spelman Elleanor Hendrick	T. O'Meara
9- 7-1837	Michael Foley Elleanor Hendrick	George Bryan Catherine Curtain	T. O'Meara
9- 9-1837	Edward Heavy Eleanor Banck	John Campbell Margaret Tiernan	T. O'Meara
9-13-1837	Martin Costigan Bridget Flynn	William Corcoran Ann Carroll	T. O'Meara
9-14-1837	Edward Tague Margaret Gallen	Stephen Cash Elleanor Grace	T. O'Meara
9-18-1837	Michael Murry Mary French	John French Alice Murry	T. O'Meara
8- 1-1837	John Burk Mary Periolat	Anthony Periolat Louise Periolat	T. O'Meara
10- 5-1837	John Walsh Elleanor Grace	John Ryan Elleanor Ryan	T. O'Meara
10- 7-1837	John Tiernan M. Callahan	John Higgins Margaret Bartly "and others"	T. O'Meara
10-17-1837	Jeremiah Wren Hanna Rierdon	James Egan Ann Vaughan	T. O'Meara
10-18-1837	John Dowdle Mary Carroll	Thomas McCabe Judy Long, and others	T. O'Meara
10-30-1837	Owen Corrigan Mary McCarten	William McGovern Catherine Dennis	T. O'Meara
10-31-1837	Peter Cure Barbara Goodman	Adam Berg Martin Chouette and others	T. O'Meara

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
10-31-1837	Henry Walsh Ann Morris	John Duffy Margaret Walsh	T. O'Meara
11- 5-1837	Patrick Walsh Elizabeth Coreoran	Cornelius Dwyer Jane Roire	T. O'Meara
11-14-1837	David Rowan Bridget McLaughlin	Thomas Connor Jane Woodward Mary Connolly	T. O'Meara
11-15-1837	James McGinnin Ann Herrick	Bernard Kennedy Margaret Griffin	T. O'Meara
11-20-1837	Charles Enderlein Ann Evans	James Finerty Ann Begley	T. O'Meara
11-24-1837	Bernard McKenny Catherine Byrns	Michael Finegan Mary Clinton John Sullivan	T. O'Meara
12-14-1837	John White Elleanor Tumulty	Thomas Fitzgerald Margaret McDonald and others	T. O'Meara
12- 1-1837	Patrick Bradley Margaret Heffernan	John Murray Bridget Heffernan	T. O'Meara
12- 7-1837	Michael Byrns Elleanor Ryan	Patrick Carland Catherine Timony and others	T. O'Meara
12-26-1837	Lawrence Dorsey Jane Strickland	William Dorsey Christiana Tierney and others	T. O'Meara
12-26-1837	Michael Burn Mary Monahan	Thomas Tully Catherine Flynn and others	T. O'Meara
12-26-1837	John Higgins Mary Byrne	Catherine Martin Alexander Golding T. O'Meara	T. O'Meara
1- 2-1838	Thomas McBride Ann Duleany	William Roch Margaret Farley	T. O'Meara
1-10-1838	Patrick Dwyer —— Quinn	George Sealy Mary Sawyer	T. O'Meara
2- 1-1838	Peter Tyler Mary Murphy	William Regan Ann Seerey and others	T. O'Meara
2- 5-1838	Edward Philips Catherine May	Luke Coin Bridget Maukhen and others	T. O'Meara
2-13-1837	Daniel Ryan Eleanor Duggan	Jeremiah Healy Elleanor Duggan	T. O'Meara
3- 7-1838	George Mowberry Rosanna McKenna	Thomas West Catherine Healy	T. O'Meara
3-12-1838	Randolph Meighley Catherine Goodman	Peter Cure Ferdinand Wiebold	T. O'Meara

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
4-24-1838	John Foley Catherine Crowley	Daniel Callahan Ann Crowley	T. O'Meara
5- 9-1838	Dennis Toomey Margaret Long	Catherine Toomey Jeremiah Lorden and others	T. O'Meara
5-17-1838	David Palmiter Bridget Ward	Jonathan Miller Ann Gaul and others	T. O'Meara
5-20-1838	Timothy Murphy Mary Ann Lynch	Michael Higgins Honorah Lynch and others	T. O'Meara
5-31-1838	George C. Collins Louisa M. Taylor	Edward Murphy Ann Legg John Wentworth	T. O'Meara
6- 3-1838	Andrew Banyra Mary Clancy	John McDonough Jane Bulkly May A. Beamister	T. O'Meara
6- 4-1838	Patrick Lane Marie Tully	Patrick Nagle Letitia Tully	T. O'Meara
6- 4-1838	Peter Murry Mary Cummins	David Truax Margaret Truax	T. O'Meara
6- 4-1838	Michael Smith Mary Lazer	Mark Cringin John Doolisie and others	T. O'Meara
6- 4-1838	Patrick Murry Mary Riley	Edward Hanlon Catherine Lyons and others	T. O'Meara
10- 4-1838	Caleb Basaly Maria Finnerty	Barrille Crosby Ann Finnerty and others	T. O'Meara
10- 7-1838	Barnhart Blesse Josephine Beer	Peter Dolisee John Prior Elizabeth Grimes and others	T. O'Meara
10- 8-1838	William Wilson Mary Quin (alias Knowlan)	John Carroll Mary McIntire and others	T. O'Meara
10-11-1838	Michael McCable Catherine Boker	Michael Hamel Catherine Denis and others	T. O'Meara
10-15-1838	Patrick Gallagher Bridget Corcoran	Thomas Morin Mary Dunphy	T. O'Meara
10-24-1838	Joseph Chandler Catherine Lever	Julien Benoist Nicholas Lukes	T. O'Meara
10-24-1838	Thomas Moran Mary Burk	Cornelius Dwyer Mary Rowan	T. O'Meara
10-30-1838	Thomas Lee Margaret Cunningham	Ann Reily John Sweeney and others	T. O'Meara

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
11- 8-1838	Philip Carlan Mary Ann Suddord	Hugh Carlan George Leahy	T. O'Meara
11-13-1838	John Berkley Jane Kegan	Philip Sheehan Eleanor Carr	John F. Plunkett
6-10-1838	Charles Culver Mary Goughin	John Goughin Ann Tiely	T. O'Meara
6-16-1838	Patrick Mulanie Maria Hymanway	James Finerty Catherine Finerty	T. O'Meara
7- 4-1838	Joseph Claus Barbara Sauter	Andrew Schaller Victoria Souter	T. O'Meara
7- 4-1838	Andrew Schaller Victoria Sauter	Joseph Claus Barbara Souter	T. O'Meara
7-18-1838	Thomas Shannon Elleanor Cannon	Darby Griffin Ann O'Brien and others	T. O'Meara
7-23-1838	James Fagan Catherine Murry	James Bolan Catherine Walsh	T. O'Meara
8- 3-1838	Christopher Smith Marie Nagle	Bernard Smith Ann Shaw and others	T. O'Meara
9- 1-1838	James Lane Mary Higgins	William Gallagher Catherine Gaheran and others	T. O'Meara
9- 4-1838	John Gately Bridget O'Harris	Michael Kennedy Julia Kennedy Michael Byrns Catherine Dawson	T. O'Meara
9-27-1838	William French Ann Austin	John Brien Bridget Burk John French	T. O'Meara
4-24-1839	John Biggs Rose Walsh	John Quin Eleanor Duffy	T. O'Meara
4-30-1839	Nicholas Lux Mary March	Francis A. Periolat Margaret March	T. O'Meara
5- 5-1839	William Dorsey Catherine Gallagher	John Gallagher Ann Donelan	T. O'Meara
5- 6-1839	John Hines Mary Bannon	John Farrell Mary Dawson	T. O'Meara
5- 7-1839	Alex Workman Catherine Fitzpatrick	Daniel Fitzsimmons Mary Campion and others	T. O'Meara
5-13-1839	Michael Deasy Norry Cowen	Daniel Nihan Catherine Carty	T. O'Meara
5-13-1839	Daniel Mahn Catherine Carty	Michael Deasy Norry Cowen	T. O'Meara
5-16-1839	John Hannan Bridget Coony	James Timoney Catherine Timoney	T. O'Meara

DATE	PARTIES	WITNESSES	OFFICIATING PRIEST
6- 4-1839	Martin Strausel Catherine Berg	Charles Stein John Hand John Haas	T. O'Meara
6-12-1839	Cornelius Shea Catherine Fitzgerald	Denis Murray Margaret Murray	T. O'Meara
6-18-1839	David McCarty Hanorah Mahoney	Daniel Mahoney Catherine McCarty	T. O'Meara
6-19-1839	Timothy Haggerty Mary Jordan	John Lynch Dolly Hicky	T. O'Meara
8-14-1839	Peter Smith Ann Riely	Thomas Lee Margaret Cunningham	T. O'Meara
8-21-1839	—— Deigan Mary Boland	John Golden Salina Langan	T. O'Meara
8-26-1839	Robert Walsh Margaret Egan	Kevin White Mary McIntrie and others	T. O'Meara
8-26-1839	Kevin White Mary McIntire	Robert Walsh Margaret Egan	T. O'Meara
9-18-1839	James Summer Elleanor Summers	Patrick Duffy Catherine Timoney	T. O'Meara
9- 9-1839	Isaac Wickwan Mary Dawson	John Wury Mary Bannon	T. O'Meara
9-19-1839	James Healey Catherine Rierdon	Patrick Hyde Julia Healy and others	T. O'Meara
9-24-1839	James Kelly Jane Gallagher	Edward Heavy Margaret Farney	T. O'Meara
9-24-1839	Patrick Duffy Margaret Egan	James Summers Elleanor Powers	T. O'Meara

As far as can be ascertained from this record one N. Murphy and Mrs. M. Frauner were the first couple to be married by Father St. Cyr in Chicago. There is reference to no date other than the year 1834. This marriage must have been later than June 5, 1834, however, as we have seen that Father St. Cyr did not return from his trip to St. Louis until June 5, 1834. He performed other marriages in the state before this however. Evidently while on his return trip from St. Louis, he performed three marriages, the first on May 20, 1834, the interested parties being John Simmons and Mary Durbin, and the next two on May 21, 1834, one couple being John Vincent and Maria Simmons, and the other Henry Simmons and Cery Logdson. To leave no doubt as to the place of these marriages Father St. Cyr notes on the record: "They all were married in the home of Hy Durbin in the presence of several witnesses. Bear Creek, Sangamon County, Illinois."

Referring again to the baptismal record, it will be seen that several baptisms are recorded in the Durbin locality at about this same time.⁷

Now ensues a period of inactivity in the matrimonial line. No other marriages are recorded until March, 1835, when Mark Bourassa was married to Josette Chevalier, members of two well known families of that early day, and representatives of the early French pioneers.

Once begun the marriages struck a steady gait, and though there are names on the record indicating many different nationalities the Irish take the center of the stage and keep up a lively course during all the years recorded in these interesting records.

Here and there one sees names that cause wonder as, for example, John Latzky marries Potily Morris, and the ceremony is witnessed by G. S. Lee and John Kulozycky. Nicholas Lux marries Mary March; Isaac Wickwam marries Mary Dawson. It is easily possible that these and other unfamiliar names are incorrectly rendered, since we find the condition of a French and German priest trying to write Irish, English and other names, and an Irish priest laboring with French, German and other names.

With the limited time at our disposal for investigation we can trace but few of the names appearing upon this marriage record. The marriage of Patrick Carroll and Mary Hogan, which occurred on April 21, 1835, was witnessed by Thomas Watkins and Patrick Meleney. This Thomas Watkins has found a place in history through an incident which occurred on one of the lake boats in that very early day. Some of the passengers on the boat became sick, and Watkins in his endeavor to be of assistance gave two cholera patients on board a piece of ice to cool their parched tongues in accordance with the doctor's directions. Rev. Jeremiah Porter, the apostle of Presbyterianism, and the first Protestant minister in Chicago, was on board the boat, and seeing, perhaps not clearly, Watkins' act, with some noise and violence accused him of administering communion in the papistical way, and raised quite a storm about it.⁸

The next name on the record which is more or less familiar is that of Charles McDonnell, who married Ann Charles on September 20, 1836. McDonnell, so we are told in the writings of some of the earlier residents, was the first book seller in Chicago, a devout and active

⁷ ILLINOIS CATHOLIC HISTORICAL REVIEW, April, 1921, p. 406.

⁸ *Shepherd of the Valley*, Nov. 15, 1834. Noted in Garraghan, *Early Catholicity in Chicago*, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, p. 163.

Catholic gentleman, and a worthy member of all the early Catholic societies.⁹

In the same month we are introduced to two prominent families, the names of members of which appear frequently on the Church records, viz., Jackson and Gaughan. As will be seen further on the Gaughans married into several other families, and were also intermarried and closely related with the Sextons and Ennises, the former name appearing in the baptismal records. Of these last two names there are several very worthy representatives in Chicago, including Hon. William H. Sexton, a distinguished lawyer, former Corporation Counsel of Chicago, as well as others of the family, and Mr. James I. Ennis, a prominent lawyer, and Calistus S. Ennis, extensive real estate operator.

Thomas Gahan, who married Marguerite Beglin, July 22, 1837, has the distinction of being the only man whose personal signature appears upon the marriage record. These early fathers did not make a practice of requiring the parties or witnesses to sign their names. We are not advised as to whether this Thomas Gahan was an ancestor or relative of a later Thomas Gahan, who attained considerable prominence in Chicago.

In the first article on the Parish records of St. Mary's we called attention to the Sauter family, and spoke of the double marriage of Joseph Claus to Barbara Sauter and of Andrew Schaller to Victoria Sauter, giving the date as August 4, 1838. As a matter of fact, however, the date was July 4th, and the marriage was therefore a happy celebration of our Independence Day.

There were some remarkably active marriage days as, for example, the 7th of June, 1837, when Solomon Addis married Rebecca Fox, and had as witnesses John Addis and Levy Merry and Bartholomew Barkelson married Abbie Burke, the witnesses being Henry Cunningham and Patrick Ward. On the 26th of December, the next day after Christmas, 1837, Father O'Meara drew down three marriages, viz., Michael Burn to Mary Monahan, Lawrence Dorsey to Jane Strickland, and John Higgins to Mary Byrne. On June 4, 1838, Patrick Lane married Marie Tully, Peter Murray married Mary Cummings, Michael Smith married Mary Lazer and Patrick Murray married Mary Riley. Even then June was a popular month for marriages.

⁹In an entry made by Rt. Rev. William Quarter, D. D., first Bishop of Chicago, in the diary which he kept, under date of March 30, 1845, appears the following: "A Catholic book store has been opened last week by Charles McDonnell. This is the first Catholic book store in the city." See *Souvenir of Silver Jubilee of Most Rev. P. A. Feehan*, p. 73.

Nor were these early residents superstitious. On May 13, 1839, Michael Deasy married Norry Cowen and Daniel Wham married Catherine Carty.

Father O'Meara had two marriages on August 22, 1839, and two on September 24, 1839. These, however, were his last, and the last recorded in this first Chicago church record.

It is interesting to note the place occupied on these records by the first priests in Chicago.

As will be remembered, Father St. Cyr arrived in Chicago on May 5, 1833, and left Chicago in the latter part of March, 1837.¹⁰ Father Bernard Schaeffer, the next to arrive, was here early in May, 1836, and died here October 2, 1837.¹¹

I have been unable to ascertain exactly when Father Timothy O'Meara arrived in Chicago, but he was here on May 2, 1837, and ceased his ministration in the latter part of 1839.

The number of baptisms and marriages recorded by these priests are as follows:

Rev. John Mary Iranaeus St. Cyr, baptisms, 46; marriages, 22. Rev. Bernard Schaeffer, baptisms, 31; marriages, 18. Rev. Timothy O'Meara, baptisms, 195; marriages, 87. Besides these officiating clergymen there were 6 baptisms and 1 marriage by John F. Plunkett, whose field of activity was Joliet and vicinity; and 4 baptisms by Right Rev. Simon William Gabriel Bruté, Bishop of Vincennes.

THE REVEREND RECORDERS

These records cannot be dwelt upon without bringing to mind the men who made them. As is well known Chicago was Father St. Cyr's first charge. He was ordained less than a month when he began his ministrations here. After leaving Chicago he spent virtually all of the remaining active years of his life in missionary work, riding about through the Western Central part of Illinois and the Northern Central part of Missouri. In his decline he became totally blind, and was for many years a resident of the Foundation at the Barrens, near St. Louis. He died February 21, 1883, at Nazareth Convent, a house of the Sisters of St. Joseph, just outside the southern limits of St. Louis.

As has been seen, Father Bernard Schaeffer, who was recently from Strassburg in Alsace, died when he was but a short time in Chicago.

¹⁰ Letters in archives of St. Louis Catholic Historical Society, *op. cit.*

¹¹ Letter of Bishop Brute to the Leopoldine Association quoted by Father Garraghan in *ILLINOIS CATHOLIC HISTORICAL REVIEW*, Vol. I, p. 171.

Dead: 1835 Chicago
 July 1835 Died Suddenly H. Trimmer minister
 from Holland.
 in June 1834. Died one of the daughters of H. Colman
 agent of the Indians.
 March 1834. Died Suddenly John Hagon
 L. from 1835. Died Suddenly Mrs. Boulogne
 all were buried according to the Rites of the Catholic
 Church in H. H. H. H.
 on the 1st of July 1835. I performed the Catholic burial
 according to the Rites of the Catholic Church in the presence of some
 Baptist from Leon 600000 25 Days 23.
 on the 17th of July 1835. I performed the ceremonies of the Catholic
 burial on the corpse of Julian Andrieu 16 Days etc.
 died the 15th of October 1835. Thomas Owen Agent
 of the Indians at Chicago on the 15th I performed
 the ceremony of the burial on the Corpse of John
 on the 15th of October 1835.
 Died at Chicago on the 16th of July 1835 John
 minister of the Reformed Church on the 17th I performed the
 ceremony of burial on the corpse in the presence of large numbers
 of Germans. (He had been killed.) J. H. H. H.

BURIAL RECORD

Note Record of Burial of Owen (Thomas Joseph Vincent), First Executive
 Officer of Chicago.

Thomas
Gahan
Margaret
Beglin.

On the fifteenth of July 1834 the undersigned received the mutual consent of Thomas Gahan and Margaret Beglin, in presence of two witnesses Martin Spellman & George Brinn.

T. Gahan

Schaeffer
past.

John
Flynn
Anna
Lynch.

On the twenty second of July 1834 the undersigned received the mutual consent of John Flynn, on one and of Anna Lynch on the other part, in presence of three witnesses of John Mc captain, John Bach, E. Mearry.

Schaeffer
past.

John Flynn

Anna Lynch

John Mc captain

John Bach

E. Mearry

Father O'Meara made a large number of entries in these records, and the little we know of him induces serious and sad reflections. No particulars of his appointment to Chicago have been disclosed, but there is no reason for doubting that he was sent by Right Rev. Simon William Gabriel Bruté, the first Bishop of Vincennes, as successor to Father St. Cyr, after the latter had been called home to his own diocese by Bishop Rosati. The conclusion is inevitable, judging from these parish records and from stray references to be found in early writings, that he was as popular as the affable Irish priest always is. Stories are told of his mingling with the workmen, mainly Irish, along the Illinois and Michigan Canal, which was then in the course of construction, and of his popularity amongst them. Tradition makes him loved by the Irish Catholics especially. But as time passed the Bishop of Vincennes saw fit to send a close personal friend of his own who had accompanied him from France to the United States, Rev. Maurice de St. Palais, to Chicago, but in what capacity or with what authority we are not definitely advised. Upon the arrival of the French priest there was evidently a dispute as to who should be the superior, Father O'Meara, the old pastor, or the new arrival. Father O'Meara apparently held the fort, however, and a considerable portion, presumably a large majority of the congregation, recognized him. Father Palais, however, asserted his authority and improvised a church in the second story of a building on Randolph and Wells streets, where a part of the congregation attended his ministrations. There is some reason for believing that the contest waxed warm, and was the occasion of more or less scandal. Advised of the situation Bishop Brute came to Chicago and settled the matter by removing Father O'Meara, and taking from him his priestly functions, at the same time installing Father Palais as pastor and warning the objectors against disobedience to his findings under pain of excommunication.¹²

Now begins a new period in the life of the disbarred priest. There are men and women in Chicago, with one of whom I have conversed, that have a recollection of seeing Father O'Meara about the little town and in attendance at Mass. It is certain that he remained in Chicago until after the creation of the Chicago diocese, and the appointment of Bishop Quarter, and so notable was his appearance that that saintly prelate seems to have considered his attendance at Mass as worthy of a record. On March 17, 1845, Bishop Quarter made the following

¹² McGovern, Rev. James J., D. D., in *New World*, April 14, 1900, p. 21.

entry in his diary: "After the congregation, Rev. Mr. O'Meara, who is not officiating, came to the railing and communicated."¹³

When Father O'Meara left Chicago, and where he went are amongst the unknown facts of history. Rumors have reached the ears of Chicagoans that in his declining years he went to Ireland, and from thence to France, and an unauthenticated story is told of a Chicagoan meeting him in France, and learning that he had been reinstated with full faculties of the priesthood, and was the curé of a comfortable charge in a rural district in France.

To attempt to fight over again the contest between this sturdy Irish priest and the French clergyman who triumphed and who later became a distinguished bishop, would not only be futile, but highly improper, but everyone who has even the meager knowledge that written records give us, including his numerous baptisms and marriages of early Chicagoans, will cherish the hope that his life after leaving Chicago was not the cheerless one of a silenced priest, and will breathe a prayer that he is enjoying a happy eternity.¹⁴

DEATH RECORDS

It remains but to notice the very brief death record contained in this precious book. The principal part of the death record is contained on a single page, which we have reproduced in facsimile.

July, 1834. Died suddenly, W. Brannen. Newly arrived from Ireland.

In June, 1834. Died, one of the daughters of M. Colewell, agent of the Indians.

Oct., 1834. Died suddenly, John Hogan.

June, 1835. Died suddenly, Wm. Bourque. (Burke.)

All were buried according to the rites of the Catholic Church.

ST. CYR—PRIEST.

On the 2nd of July, 1835, I performed the ecclesiastical burial according to the rites of the Catholic Church on the corpse of John Baptist, son of Leon Bourrassa, 28 days old.

SAINT CYR.

the 17th of July, 1835, I performed the ceremonies of the ecclesiastical burial on the corpse of Julian Andrews, 18 days old.

SAINT CYR.

¹³ *Souvenir Silver Jubilee of Archbishop Feehan*, p. 71.

¹⁴ In *Andreas' History of Chicago*, Vol. 1, p. 292, is reproduced a letter purporting to have been written by Hon. J. S. Buckingham, member of the English Parliament, who, it is said was in Chicago at the time, relating to this first trouble in the Church. The letter makes a very bad case for Father O'Meara, but there are several statements in the letter that can be proven untrue, so that the statements upon which no evidence is available may well be doubted.

Died at Chicago the 15th of October, 1835, Thomas Owen, agent of the Indians. On the 17th performed the ceremonies of the church on the corpse.

St. Cyr.

Died at Chicago, Ill., the 16th of July, 1836, John After the reception of the last sacraments, on the 17th, I performed the ceremonies of the church on the corpse in the presence of a large crowd of Germans (he had been stabbed).

J. M. I. St. Cyr.

On the 11th of February, 1837, I, the undersigned, performed the ceremonies of the rites of the Catholic Church on the corpse of Ann Donovan, who died the 14th inst., 9 years old.

J. M. I. St. Cyr.

Chicago, Ill. On the 24th of February, 1837, I, the undersigned, performed the ceremonies of the rites of the Church on the corpse of Celestian Vilmain, 5 months old.

J. M. I. St. Cyr.

Chicago, March 2, 1837. I, the undersigned, performed the ceremonies of the Church on the corpse of Jerome Beaubien, who died on the 1st of March. Aged 2 years.

J. M. I. St. Cyr.

The most notable entry has to do with the record of funeral services for Thomas Joseph Vincent Owen, the first mayor of Chicago, and undoubtedly the most distinguished man in Chicago during the period of his residence here.

Other records bring to mind the state of society in pioneer days.

THE VALUE OF CHURCH RECORDS

These records strongly enforce arguments and appeals which are made from time to time for greater attention to such matters and better efforts for the preservation of records. New force has been given to these appeals by a paper read by Rev. Joseph F. Magri, D. D., before the first annual meeting of the American Catholic Historical Association, and reviewed by the Editor-in-Chief of *St. Louis Catholic Historical Review*, the Rev. Chas. L. Souvay, C. M., D. D. In his references to this able paper Dr. Souvay says:¹⁵

"Every pastor in the land should be made to feel he is not only a maker of history, but also, by his very position, a contributor to the work of future historians. There should be impressed upon him the necessity for making brief, but permanent, records of important events in his parish history; in this regard he

¹⁵ *St. Louis Catholic Historical Review*, Vol. III, p. 79.

can never be too complete, and he should distrust his judgment as to the passing and trivial nature of the items registered. His announcement books should be *books*, solid and substantial enough to stand rough handling and make preservation easy—for, as urged by Dr. Magri, these books, when filed, must be preserved in the parochial Archives. The expression 'parochial Archives' may sound pompous only to such as are not conversant with Ecclesiastical law. It is no product from the mint of history-hobbyists. The law of the Church is imperative and clear on this point:

'The Parish-rector must have (*habeat*) a place for records, or Archives, in which are to be kept the parish books (of Baptisms, Confirmations, Marriages, Funerals, and the *Liber Status Animarum*), and also the letters of the Bishop, and other documents which reasons of necessity or of usefulness demand should be preserved. These Archives are to be submitted to the inspection of the Ordinary or his delegate, at the time of the Visitation, or at any other opportune time; and the pastor has the duty to watch religiously that their contents are kept from externs (Canon 470, Par. 4).

At the end of every year the pastor shall transmit to the Episcopal Curia an authentic transcript of the parish Registers, except the *Liber Status Animarum* (Ibid. Par. 3).

The Bishop shall see to it that, of the Archives of Cathedral, Collegiate, or parish churches, also of Confraternities, and pious places, an inventory or catalogue is made in double expedition, one copy being kept in the respective Archives, and the other in the Episcopal Archives (Can. 383, Par. 1).''

After quoting the above and other Canons with reference to records and Archives, Father Souvay gives us an insight into Bishop Rosati's views which no doubt were imparted to Father St. Cyr when the Bishop sent him to Chicago. Father Souvay adds:

"A more complete and wiser Code of rules for the formation and preservation of parish Archives could hardly be devised. Our readers will, no doubt, remember with what tireless zeal Bishop Rosati insisted, in every place where he made the episcopal visitation, upon the establishment, contents and proper care of these parochial Archives. He counted on the information thus collected and garnered, and did not hesitate to request communication of whatever items were necessary to him for working out his reports. So we find him, in a circular of September 6, 1837, asking all the priests of the Diocese to send him for the first week of January 1838, together with their report of catholicity (population, Missions, numbers of infant baptisms, adult baptisms, conversions, funerals, marriages, first communions, paschal communions, to state: 1, When the parish or mission had been founded or erected, when the church was consecrated or blessed; the list of the Pastors or priests attending the Mission, with the dates of beginning and close of the period of their incumbency.'"

Finally Father Souvay himself makes this appeal:

"By all means let us gather and preserve religiously every bit of ore likely to yield some day were it only but a speck of the precious metal of history.

²² *Ib.*, p. 80.

Time's hand shows itself rough enough; we must not continue, or help the havoc and destruction it has wrought; we should snatch from its clutches whatever has so far escaped its ravages.'"¹¹

JOSEPH J. THOMPSON.

Chicago.

¹¹ *Ib.*, p. 81.

THE ANCIENT ORDER OF HIBERNIANS

PREAMBLE OF CONSTITUTION REVISED AND ADOPTED AT THE
NATIONAL CONVENTION HELD AT INDIANAPOLIS, INDIANA,
JULY 21-26, 1908.

"The members of THE ANCIENT ORDER OF HIBERNIANS in America declare that the intent and purpose of the Order is to promote FRIENDSHIP, UNITY AND CHRISTIAN CHARITY among its members by raising or supporting a fund of money for maintaining the aged, sick, blind and infirm members, for the payment of funeral benefits, for the advancement of the principles of Irish nationality, for the legitimate expenses of the Order, and for no other purpose whatsoever.

The motto of this Order is FRIENDSHIP, UNITY AND CHRISTIAN CHARITY. FRIENDSHIP shall consist of helping one another and in assisting each other to the best of our power. UNITY, in combining together for mutual support in sickness and distress. CHRISTIAN CHARITY, in loving one another and doing to all men as we would wish that they should do unto us.

(1) This Order is to be formed exclusively of practical Catholics. Therefore, each member is expected to comply with all his Christian duties. (2) Should any of the members fail in the above, and instead of giving edification and encouragement, become a stumbling block and a disgrace to the Organization, such a one, after proper charitable admonition, unless there be an amendment in his conduct, shall be expelled from the Order. (3) In order, however, that all may be done with justice, Christian charity and edification, there shall be in each county, a Chaplain, appointed by the Ordinary of the Diocese, to be consulted by the Division before determining anything to morality or religion. (4) The Chaplain in each county shall see that nothing is done or countenanced within his jurisdiction which is contrary to the laws of the Catholic Church, the decrees of the Plenary Councils of Baltimore, and the Synodical Constitutions of the Diocese. In any difficulty or doubt which he may not be able to solve, he shall consult the Ordinary of the Diocese. (5) All Divisions of this Order shall adopt the foregoing preamble, and their special Constitution and By-laws shall be in harmony with the Constitution and By-laws of this Order."

(*Catholic Encyclopedia*, Vol. VII. p. 321.)

THE SOCIETY IN IRELAND

The Ancient Order of Hibernians is thought to be the oldest Catholic Fraternal Society existing. Historians trace its establishment back to 1565, during the reign of Queen Elizabeth and her Lord Lieutenant, the Earl of Sussex, Thomas Radcliff, who waged a most relentless persecution against the Catholic Church in Ireland.¹

¹ McFaul, (Rt. Rev. James A.) in *Catholic Encyclopedia*, Vol VII, p. 320.

Mr. John O'Dea gives this lucid account of the origin and purpose of the Ancient Order of Hibernians:

"In the seventeenth century the ancient orders were endowed with a national character through their revival and reorganization in the Catholic Confederation of Kilkenny by the popular hero, Rory O'Moore, a nephew of Rory Oge. This Confederation, which attempted to establish the independence of Ireland, conducted a national war against the British for ten years. Its armies, under Owen Roe O'Neill, Bishop Heber MacMahon and Preston, took the vow of the

The policy of England during each succeeding reign of Henry, Edward, Mary and Elizabeth was subjugation, plunder and extirpation of Ireland. England had cast a longing and greedy look of conquest upon Ireland. Nearly all the rich lands that were the birthright of the Irish people from the dawn of history were confiscated and given over to Scotch and English planters, whilst the remnant of the race that remained from wars and famines was banished into barren mountains and frozen moors where little could be found to sustain life. The complete extirpation of the race was believed to be the only safety for the sovereignty of England in Ireland. Laws were enacted not only to exterminate the race but also to stamp out the soul, the morality, the manhood, and the nationality of the people. What Elizabeth could not accomplish with the sword she did with the vileness of the serpent. She basely entrapped, imprisoned and executed the chieftains and leaders of the people whom she was unable to subdue in a fair fight, and determined to stamp out forever the ancient Catholic religion of Ireland.²

It was to assist the Irish chieftains in expelling these spoliators and to maintain the Catholic religion, the "Defenders," (as the Ancient Order of Hibernians was then called) were organized under the leadership of the valiant and chivalrous chieftain, Rory O'Moore.³

Confederation, which was substantially the same as the vow of the ancient orders, and also identical with the obligation of the Ancient Order of Hibernians today. A grandson of Rory O'Moore, Sir Patrick Sarsfield, was the chief figure in the war against the English under William of Orange, and the Rapparees, an irregular organization of scouts and light cavalry, carried on a desultory warfare until the early years of the eighteenth century. The Rapparees had signs, passwords and a somewhat loose system of organization, which was adopted by their successors, the Whiteboys of the South, who endeavored to redress many grievances regarding land tenure through both vigil and forcible means until they were succeeded by the various agrarian societies which expressed the protest of the peasants against intolerable conditions all through the latter part of the eighteenth and the early part of the nineteenth centuries. In the North in the latter part of the eighteenth century the Defenders were organized to resist the encroachments of the Orangemen, with whom skirmishes and battles were frequent. During the revolt of 1798 the Defenders united with the United Irishmen and loyally supported Wolfe Tone and the gifted band of young men who sought to establish an Irish Republic."—(*National Hibernian*, Indianapolis, June, 1921.)

² Radcliff prohibited all monks and Catholic priests from eating or sleeping in Dublin, and ordered the head of each family to attend protestant services every Sunday under the penalty of a fine. *Ibid.*

³ It is said that Rory Oge O'Moore organized and founded the Hibernians in the year, 1565, in the County of Kildare, in the Province of Leinster, and gave to his faithful followers the name of "The Defenders." After the death of Rory, "The Defenders rallied around the Irish Chieftains, and after many glorious battles betook themselves to the mountains and defied the tyranny of England. In the course of time branches sprang up among their descendants

Henceforth, in various forms and names through succeeding centuries to the present day this great organization has always been intimately associated with the Irish race everywhere, and the uncompromising defender of the Catholic Church and the independence of Ireland.

But it was especially during the bloody persecutions of Cromwell and in the Penal days that those noble defenders of the faith proved their loyalty and undying devotion. Under Cromwell and William the condition of Ireland was most appalling, wretched and unutterably miserable. Heretofore the sword was more effectively used to drain the life-blood of the nation, but now laws, the most accursed that the perverted intrigues of man could devise were the machinery most effectively used to gradually, but even more insidiously and completely grind out the soul, the intellect, the conscience, the morality, the manhood and the nationality of the people. Alas! Ireland through bitter experience has seen that the sword in its most deadly effect is merely a pruning-knife in comparison with the mighty pen wielded by an unscrupulous and tyrannical government. Some of the laws enacted by the British Parliament were:—"that popery must be exterminated, no Papist must be left living in Ireland. No Papist may be a lawyer, a physician, a clergyman. No Papist shall have an elective voice in the land of his fathers. No Papist shall have a right to educate or be educated at home or abroad. No Papist shall have a right to carry arms for his own or his property's protection. One Northman shall be in every Catholic house in Ireland and can violate at will the wife, the mother, the sister or the daughter. If the father, the husband, the brother or the son dared interfere or offer any protection he was taken out on the street before his house and shot like a dog. The Englishman may kill the Irishman take his land and there shall be no redress. That no more priests might be ordained in Ireland, all bishops were banished under pain of death. Only twenty days were allowed for all priests to leave Ireland under pain of 'High Treason' the punishment for which was to be 'hanged, drawn and quartered.' Anyone harbor-

in opposition to the Protestant organizations such as the "Hearts-of-Steel," the "Oak-Boys," the "Peep-'O-Day-Boys," the "Protestant-Boys," the "Wreckers" and finally the "Orangemen." The principle Catholic organizations were the "White-Boys," so called from wearing a white shirt, the "Rapparees," who received this designation on account of a half pike which they carried, and the "Ribbon-Men," so called because their badge was two pieces of green and red ribbon. In due time there arose also the "Terry-Alts" and the "Fenians." The spirit of these organizations gave rise to what is known in Ireland as the Ancient Order of Hibernians." McFaul, *op. cit.*

ing a priest might be publicly executed and his properties confiscated. Anyone knowing, and not revealing the hiding-place of a priest might be publicly flogged and his ears amputated. A reward of five pounds was given anyone bringing in the head of a priest or a wolf."⁴ But as our divine Saviour has said: "The good shepherd giveth his life for his sheep. The hireling and he that is not the shepherd whose own the sheep are not seeth the wolf coming and leaveth the sheep and fleeth and the wolf seizeth and scattereth the sheep and the hireling fleeth because he is a hireling and hath no care for the sheep." The Irish priest to his eternal honor, be it said, bravely faced all dangers for the sake of his dear flock, and residing in the caverns of the mountains or in lonely hovels in the bogs, he issued forth in the night to carry consolations of religion to the huts of his suffering and oppressed countrymen.

These were the dark and penal days when the Holy Sacrifice of the Mass could be offered up in stealth and secrecy only in the caves of the rocks or upon the lone mountainside—the death penalty continually hanging over priest and worshipper.

During all these dark and stormy days it was the members of the Ancient Order of Hibernians who went around with the priest in his midnight missions of mercy, and were entrusted as sentinels to guard the heights and defend the priest and his flock from the blood thirsty English soldiers. Sometimes in spite of their vigilance they were surrounded and the kneeling congregation was slaughtered and the venerable white-haired priest at the rude altar was slain and his life-blood flowed near the Adorable Body and Blood of the Redeemer he was offering up for the living and the dead.

HIBERNIANS IN AMERICA

The Ancient Order of Hibernians was formally established here in America in May, 1836. Certain Irishmen in New York desirous of having the order established in this country communicated with the "Board of Erin" in Ireland. They received the following reply: "Brothers Greeting—Be it known to you and to all whom it may concern, that we send to our few brothers in New York full instructions with our authority to establish branches of our society in America. The qualification for membership must be as follows: All members must be Catholics and Irish or of Irish descent, and of good moral character and none of your members shall join any secret

⁴ D'Alton in *Catholic Encyclopedia*, Vol. VIII, subject, "Ireland."

societies contrary to the laws of the Catholic Church and at all times and in all places your motto shall be Friendship, Unity, and True Christian Charity."

Strict injunctions were also placed upon them not only to foster brotherly love amongst themselves but also to extend hospitality and assistance to the immigrant landing on our shores. They were especially exhorted to aid and protect their Irish immigrant sisters irrespective of their religious belief from all harm and temptation. In a word, to act as missionaries and big brothers to the sons and daughters of Erin who might seek a home here, to teach and infuse into them respect and loyalty to the government and institutions of this free Republic so that the honor of the sons and daughters of Erin might be upheld as a monument to our race at home and abroad. The document was signed by fourteen officers representing the organization in Ireland, England and Scotland.

The Ancient Order, as might be expected, soon rapidly spread throughout America until in nineteen hundred and eight the membership had increased to 127,254 in the United States, Hawaii and Canada. At present it numbers 150,000.

The immense amount of good accomplished by the order in America is simply astounding!

According to a report submitted in 1908 by Right Rev. James A. McFaul, Bishop of Trenton, N. J., in a given period of twenty-four years, \$8,000,000 were paid out by the order in funeral and sick benefits alone, while \$4,500,000 were given for other benevolent purposes. \$50,000 were given as an endowment for a Gaelic Chair in the Catholic University of Washington. \$40,000 were sent by the Order to the sufferers of the late San Francisco earthquake. An equally large amount to the Johnstown flood sufferers, besides many generous donations to the Gaelic League and the establishing of scholarships in various Catholic Colleges and Academies to encourage the study of Irish history and literature.*

\$38,000.00 were given to the late Archbishop James Edward Quigley, for church extension purposes. The order was also instrumental in having Congress appropriate the princely sum of \$50,000.00 for the erection of a monument at Washington to perpetuate the memory of Commodore "Jack Barry," "Father of the American Navy." During the last century the combined forces of famine, pestilence, persecution and oppression, drove the youth of

* This letter was dated May 4, 1836. See McFaul, *op. cit.*

* *Ibid.*

Ireland to seek in other lands the right to live. They emigrated to England, Scotland, Wales, Australia and especially to America. Hastening to the seashore to leave forever perhaps the "land of song and story" "the isle of saints and sages" the home of their fathers, the chapels of their devotions and the graves of their ancestors. Who was to meet and welcome them, to encourage and help them, to cheer up their drooping spirits and sorrowing hearts when they landed on a foreign shore? It was the Ancient Order of Hibernians that came to meet the poor "exile of Erin," stretch out to him the hand of friendship, unity, and Christian charity, cheer up and help him to acquire a new home. They taught him respect and obedience to our glorious Constitution, love and fidelity to our institutions, and in due time initiated him into our American Citizenship. This big-brother solicitude and care was devoted especially to the assistance and protection of the immigrant girl landing in New York and other seaports. With the rest of the Irish people individually and as a society they have always contributed generously towards the erection and support of churches, hospitals, and charitable institutions throughout America and no one coming for aid for church or people in the old land was ever sent way empty handed by the A. O. H. In all our great cities, and in many country towns, at the laying of the corner stone or dedication of our grand churches, Cathedrals and hospitals the members of the A. O. H. were there in all their manly strength and military bearing to do due honor to the great occasion. And they came, often at a great sacrifice, not in carriages or automobiles as now, but marching for miles through muddy streets and stormy weather. And not only was their time freely given, but of their hard earnings they cheerfully gave in order to help out and encourage the poor priest or sisters in their arduous but glorious labor.

Not only did the British Government try to enslave the Irish people at home intellectually and physically and force them into exile, but to prevent them from succeeding abroad, its pernicious propaganda preceded and followed them wherever they went. In order to justify her brutality to them at home, by lies and misrepresentation she held them up to public scorn and ridicule abroad. In the words of the venerable Archbishop Feehan: "She robbed them of their possessions and held them up to scorn saying, 'Behold how poor and shiftless these Irish are'." She deprived them of education and sneeringly said, "Behold how ignorant they are." The Irishman was exhibited upon the public stage as a be-whiskered clown and buffoon and in the most grotesque manner made to represent the

lowest type of the human race. Thanks to the efforts of the Ancient Order of Hibernians, these disgusting caricatures have been driven off the stage.

Not only has the Ancient Order always been the great defender and supporter of the church and protector of the priesthood, but in this and other lands it has proven over and over again its undying loyalty to the old land and the chosen leaders of the Irish people. In the stirring days of the "Land League" its mighty moral and financial support was poured into the treasury to uphold the arms of Davitt, Dillon, and Charles Stewart Parnell⁷ and today at home and abroad whilst yielding to none in loyalty to America it is one with the prelates, priests and chosen representatives of the people for the complete independence of Ireland.

THE A. O. H. IN ILLINOIS

The first division of the Order in Illinois was established on the West Side in Chicago, April, 1872, by Mr. P. C. T. Breen, who was first County President.⁸ He was succeeded in 1876 by Mr. Michael H. Lyons. Then the membership was only 300. In 1882 when Mr. Lyons was elected National Director, the membership had increased to 7000, and divisions were in every parish in Chicago. Mr. M. W. Ryan succeeded as County President and after one term, was elected County Clerk. Since then the office of County President has been ably filled by the following Hibernians: William Curran, John W. McCarthy, P. B. Flannigan, Laurence Henely, John T. Keating, W. J. Doherty, John Bigane, P. J. O'Sullivan, P. H. Mulcahy and Dr. P. B. Hayes. The present officers of the County Board are: President, Mr. John J. Geraghty; Vice-President, Dr. Alexander Pope; Recording Secretary, Martin P. McHale; Financial Secretary, M. Larney; Treasurer, James A. Kilbride; Chaplain, Rev. Frank L. Reynolds. Among those who helped to organize the Order in 1872 only two still survive,—Mr. Luke H. Lyons, respected father of Rev. Luke H. Lyons of St. Gertrude's Parish, Chicago, and Mr. Michael S. Finegan.

Throughout the state the Order has branches in the following counties: Cook, Adams, Alexander, Bureau, Champaign, Livingston, McLean, Montgomery, Pike, Peoria, Sangamon, St. Clair, Will,

⁷ Condon, (Peter) in *Catholic Encyclopedia*, Vol. VIII, p. 144.

⁸ I am indebted to Honorable Patrick B. Flanagan for many of the facts stated herein relative to the history of the order in Illinois.

Macoupin, Platt and Christian. The first branch established outside Chicago was in East St. Louis by Mr. Patrick O'Neill, and Mr. Hanafin. Some of the past State Presidents were: Edward Spellman, John F. Quinn, John J. Mahony, John T. Keating, John Regan and P. J. Reynolds.

For some time the question of establishing a Life Insurance Association in connection with the A. O. H. had been debated; and accordingly on March 21, 1900, a Hibernian Life Insurance Association was incorporated under the laws of the state of Illinois. Incorporators were: John T. Keating, Michael M. Blake, Ed J. Hanley, John Bigane, James Buckley, Francis J. Conroy, Daniel S. Touhy, John E. Long, John J. Mahoney, Maurice A. Crotty, David Herlihy, William P. O'Brien, Edward O'Connor, and Eugene F. O'Riordan.

A splendidly equipped military organization, known as the "Hibernian Rifles" in connection with the A. O. H. existed in Chicago for many years, and their fine military bearing upon state occasions, in connection with the "Clan-na-Gael Guards" never failed to evoke the admiration and applause of everyone.

The A. O. H. in Illinois has faithfully carried on the good work intended by its founders. Its activities have extended to all the Corporal and Spiritual works of Mercy from the care of the needy to visiting the sick and burying the dead, and from comforting the sorrowing to praying for the living and the dead. Not only has it given its quota towards the large sums subscribed towards the Gaelic chair in the Catholic University of Washington, the San Francisco earthquake, and Johnstown sufferers, to church extension work, scholarships in various Catholic colleges and academies, funeral and sick benefits, Gaelic League, Parnell Fund, etc., but it has always generously co-operated in the upbuilding of the great Archdiocese of Chicago.

Large plots, where are buried its dependent members, were purchased in Mount Carmel and Mount Olivet where a handsome and costly monument representing one of the "Round Towers" of Ireland stands guard casting its shadow over the sleeping dead.

They have erected and equipped at a cost of \$70,000.00 the Emmet Memorial Hall, Ogden and Leavitt Street. This splendid structure is dedicated to the memory of Ireland's noble patriot and martyr, Robert Emmet.

"When my spirit shall be wafted to a more friendly port, when my shade shall have joined that band of noble martyrs, who have shed their blood upon the scaffold and field in defence of Justice and liberty; this is my hope: I

wish that my memory and name may animate those who survive me; whilst I look down with complaisance upon the destruction of that perfidious government which upholds its domination by blasphemy of the Most High—which displays its power over man, as over the beast of the field; which sets one man against another and lifts its hand in the name of God against a fellowman who believes or doubts a little more, or a little less than the government standard—a government steeled to barbarity by the cries of the orphans and the tears of the widows it has made."

When the United States entered the late World War, orders were received from the National Officers that every division throughout America and Canada, should encourage their younger members immediately to join the American and Canadian Armies; with the result that thirty per cent. of the members joined the colors. The remaining members not only paid the dues and assessments of their absent brothers fighting for liberty; but also a special assessment of \$4.00 each approximating \$500.00 to be paid, as long as the war lasted, to the nearest needy relative of the boys away. In a general way, the Hibernians not only purchased Liberty Bonds themselves, but also assisted the Government in the sale of Liberty Bonds, War Stamps, Red Cross Work, etc.

LADIES AUXILIARY — ANCIENT ORDER OF HIBERNIANS

The Ancient Order of Hibernians boasts thousands of noble, intellectual and self-sacrificing women as Auxiliaries. This branch of the Order was established in Omaha, Nebraska, in May, 1894, and now numbers about 90,000 members. Much is said in our day about women's rights and women's suffrage. The women of Ireland have always enjoyed equal rights and even greater honors than the men of Ireland. The respect of the manhood of Ireland for womanhood is proverbial. The ancient names of Erin, Eira, Banba, and Fodhla were called not after pagan kings but the pagan queens of Ireland. Many of the ancient places in Ireland even to the present day derived their names not from the kings and chieftains that ruled over them, but from their wives, daughters, sisters, and mothers. From the days of Queen Scota, who unfurled the "Sacred Banner," and Tia, foundress of the "Royal Tara," and St. Bridget, called the "Mary of Ireland," and the beautiful and stately Margaret of Offally and the brave women of Limerick down to Anna and Fanny Parnell, foundresses of the ladies' branch of the Land League and here in our own city, Mrs. Mary McWhorter, National President, and all the other splendid ladies of the Auxiliary; the women of Erin have always dared the storm of war, and "stalked with Minerva's step

where Mars might quake to tread." At the Saratoga National Convention in 1906, the Ladies' Auxiliary became a national organization with full powers to elect their own national officers and conduct their own affairs equally as the men."

For the comparatively short period of their existence they have not only equalled but outclassed the men. The good results they have already achieved are daily attracting many of our Catholic young women to their ranks. Their initiation ceremonial is beautiful and imposing.

The Ladies' Auxiliary has established a Chair for the higher education of women in Trinity College, Washington, with an endowment of \$10,000.00. They have given the late Archbishop Quigley for extension work, \$10,000.00 of the \$38,000.00 already mentioned, besides many other generous donations to charity. They have established scholarships and the study of Irish History and literature in many parochial schools and academies. They have collected amongst themselves a large fund, and completed arrangements for the erection in a hallowed site near the Capitol at Washington, a befitting monument to the blessed memory of the "Angels of the battlefield," those brave nuns, who obedient to the call of duty and oblivious of all dangers, during the Civil and Spanish wars freely devoted themselves to their nation's service, and went forth like ministering angels over the shell-plowed battlefields, through the trenches and in the hospitals to staunch the blood and relieve the pain of the wounded soldier. It mattered naught to them, the soldier's color or creed, for, far above the roar of the battle they heard the Saviour's voice: "Amen, I say unto you, 'as long as you did this to these the least of my brethren, you did it also unto Me'." There is many a war-scarred veteran still alive, who, with tear-dimmed eyes, will tell you how he was nursed back to health by some dear, good "Sister of Charity" and many more have passed away with a smile and a prayer of thankfulness still lingering on his pale lips.

All during the late war the Ladies' Auxiliary devoted themselves exclusively to war work. They went over the top in Red Cross work, sale of Liberty Bonds, War Stamps, etc., and considering the large number of sons in Irish families they, together with all our glorious American womanhood, cheerfully gave up a very large quota of sons, husbands, brothers and sweethearts to fight and die for what we believed would be, the complete destruction of autocracy and the establishment of the liberty of all peoples everywhere.

* McFaul, *op. cit.*

In 1918 they donated to the Church Extension Society \$2,700.00 for purchasing of "Mass Outfits" for our Chaplains in the Army and Navy. National President, Mrs. Mary McWhorter was appointed a member of the Advisory Council, National Women's Liberty Loan Committee and State President, Mrs. Anna E. Johnson was appointed Post Office Director in charge of the War Savings Stamps department.

Owing to the war activities and the care of hundreds of their members who went away to fight, the A. O. H. and Ladies' Auxiliary were unable to do much for present needs of the Archdiocese of Chicago. However, they pledged a scholarship each for the new Quigley Preparatory Seminary. This they have as yet only partly fulfilled, but will fully discharge as soon as possible.

In the roster of the A. O. H. are enrolled the names of many members of the hierarchy and clergy as well as innumerable names of men of the very highest standard in the business and professional world.¹⁰

In the Ladies' Auxiliary are many women of the very best type of American womanhood and motherhood, which above all else is the best guaranty and most potent factor in the future greatness of America.¹¹

REV. FRANK L. REYNOLDS, County Chaplain.
Cook County, Illinois.

Chicago.

¹⁰ A complete history of the Ancient Order of Hibernians is not available. Writers on the subject are required to rely upon fragmentary references and a few published sources amongst which are named: Macgeoghegan, *History of Ireland*, continued by John Mitchell (New York, 1868); McGrath, *History of the Ancient Order of Hibernians*, (Cleveland, Ohio, 1898); Shahan, *Lecture on the Ancient Order of Hibernians*, (Chicago, 1904) and the proceedings of the national and state conventions and the periodical reports.

¹¹ The present Illinois State officers are as follows: President Mrs. Anna E. Johnson; Vice-President, Mrs. Rose Mulholland; Secretary, Mrs. Anna M. Condon; Treasurer, Mrs. Winifred Walsh; Irish History, Miss Kate Meade; Chaplain, Rev. John J. Connolly.

County Officers, Cook County, President, Mrs. Elizabeth Qualy; Vice-President, Miss Agnes Deleany; Secretary, Mrs. Anna Carron; Treasurer, Mrs. Anna Ryan; Chaplain, Rev. F. L. Reynolds.

The present State officers of the A. O. H. are: President, Mr. Richard Nash; Vice-President, Mr. Patrick Enright; Secretary, Mr. D. S. Harrington; Treasurer, Dr. George P. Kerrigan; Chaplain, Rev. John J. Connolly.

National officers: Chaplain, Right Rev. Michael J. Gallagher; National President, James E. Deery; National Vice-President, Richard Dwyer; Canadian

Vice-President, Peter J. Doyle; National Secretary, John O. Dea; National Treasurer, John Sheehy; National Directors, Joseph McLaughlin, John V. McCarthy, Patrick E. Sullivan, John J. O'Connor, William Boyle, Joseph Daly.

National officers, Ladies Auxiliary: National President, Mrs. Mary F. McWhorter; National Vice-President, Mrs. Adelia Christy; National Secretary, Mrs. Susan McNamee; National Treasurer, Miss Margaret McQuade; National Directors, Mrs. Mary Arthur, Mrs. Catherine Foley, Miss Ada K. Gannon; Mrs. Ellen Ryan Jolly, Chairlady, "Nuns of the Baulefield" Monument.

THE NORTHEASTERN PART OF THE DIOCESE OF ST. LOUIS UNDER BISHOP ROSATI

FATHER AUGUSTUS FLORENTIUS BRICKWEDDE

In a former chapter of these historical sketches we have touched upon the origin of the church in Quincy. The important names of Peter Paul Lefevere and Hilary Tucker were, so far, the chief ornaments of our narrative: but now we must add a third name of even greater importance, in as far as the early history of Quincy is concerned, the honored name of Augustus Florentius Brickwedde, the first pastor of a Catholic parish in the Mississippi Valley, erected on distinctly national lines. Father Lefevere had gathered together a little flock of Catholics from Quincy and its environs; but, as the zealous missionary states, the great majority of them were German, and therefore their priest should be a German like Father Lutz or Father Helias. Bishop Rosati could not spare these missionaries for the work in Quincy, and at length sent Father St. Cyr. But as Father St. Cyr had a number of other missions and was no longer able to make long rides, the Rev. Hilary Tucker, then fresh from the Propaganda at Rome, was sent to build up the church at Quincy. Shortly before a stout, earnest, willing priest had arrived in St. Louis from Osnabrück in Germany; and, as the Germans of Quincy were still anxious for a priest of their own nationality, Bishop Rosati divided the district into two parishes on national lines: the English speaking people to be placed under the leadership of Father Hilary Tucker, the German Catholics, however, to form an independent parish under the spiritual guidance of Father Augustus Florentius Brickwedde.

This arrangement seems to have given almost universal satisfaction. Both pastors labored, each in his own way, with remarkable success and ultimate failure.

Augustus Florentius Brickwedde was born June 24, 1805, at Fuerstenau, Kingdom of Hanover, diocese of Osnabrück. His father was a distinguished counsellor at law, who later on became Circuit Judge at Bersenbrueck. The hopeful August completed his classical studies at Osnabrück and followed the usual theological course at the Universities of Munich and Bonn. He was ordained deacon on

September 19, 1829, and raised to the priesthood the following year, on September 20, in the Cathedral of Hildesheim. How Father Brickwedde came to the wilds of America and began operations in Quincy, we have already described.¹ During Father St. Cyr's incumbency of Fountain Green and until the advent of Father Hilary Tucker, Father Brickwedde had sole charge of Quincy. But owing to his lack of English his ministry was not satisfactory to a small but influential part of the congregation. A lengthy petition was sent to Bishop Rosati on January 29, 1839: It was signed by J. S. Whitney and read as follows:

"Rt. Rev. Sir:

At a meeting of the Catholic congregation in this place, held on the 20th inst., I was directed to communicate to the Bishop of the Diocese, its doings, also some other points relating to this congregation.

The meeting was held in the building occupied by us at present as a church, and after service was ended. After some discussion of the subject it was thought proper to take up a subscription, to ascertain, what sum could be obtained for building a church here, the ensuing season. Only a small part of the congregation was present, but the sum of \$475.00 was subscribed. On the 27th inst., after service, the further sum of \$75.00 was subscribed, making an aggregate of \$550.00. Sometime last Autumn, the hands then at work on the railroad at this place, by agreement among themselves, advanced one dollar each for the same purpose and paid the money amounting to \$90.00 over to the contractor, who now has the money in his possession. This item, added to the former, makes a total of \$640.00. A subscription paper was circulated here a year or two ago for the purpose of raising funds to build a church, but was thought not sufficient. The paper, through carelessness, has been lost; but it is believed that not less than \$200.00 will be obtained. This added makes \$840.00. We propose to raise the sum of \$1,200.00, thinking that sum will be sufficient to put up a brick building 50 feet long, 30 feet wide and 18 feet high; and enclose it so that it will receive no injury during the winter and complete it next year. Not more than one-third of the congregation has as yet subscribed anything. The ladies of the congregation propose to raise \$100.00 by holding a fair from the sale of sundry articles of their own manufacture. The contractor (Mr. Reilly) on the railroad is of opinion, there will come 300 men next Spring to work on the road, who will contribute something toward our proposed undertaking. The known liberality of the Irish character is a sufficient guarantee in this case. If unanimity prevails, there will be no difficulty in the case. Several think it will be expedient to complete the edifice the present year and sell out the pews to defray a part of the expense. I do not believe this will be necessary. If we make the proper efforts enough will be raised for the purpose, and a sale of the pews might be reserved to raise a fund for the support of the officiating clergyman and for purposes of charity.

As chairman of the meeting of which I have spoken, I was instructed to write this letter; and to say that this congregation is composed of two classes

¹ ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. III, No. 3.

of persons; one class speaks the English language and the other the German. The Rev. Mr. Brickwedde, who officiates here, gives out all his instructions in the German language. A very considerable portion of the congregation do not understand a word of it, and I am directed to ask if a clergyman, able to speak and preach in the English language, could not be sent here. We have been informed, there is, at this time, a young gentleman, of the name of Hamilton² who might be designated for this place. If so, I am directed to say, that a room for his accommodation and a suitable place for him to board, will be ready for him on his arrival. We wish, all of us, however, to be distinctly understood, that by this we impute no blame, we cast no censure on Mr. Brickwedde, we believe him to be an excellent and a worthy man. But our desire is to be instructed in religious duty, and that in a language we can understand.

But there is another subject that I am directed to mention and it seems more proper to do so to our Bishop than to any one else. I cannot speak with entire accuracy, but I think I am not far from it, when I say, there are here 150 persons who have not been to confession for more than fifteen months. If a standing rule of the church is violated: it may be asked how can persons confess without a confessor. Mr. Brickwedde cannot understand unless he is addressed in German. The above persons cannot do so for they cannot speak that language. In this case, if Mr. Hamilton cannot come here, I am directed to propose that some one of the Reverend Clergy be selected to come here for a few weeks, or even for a few days, specially to attend to this congregation in the present state of things.

The house we meet in, at present, for public worship, will not hold one-half of the congregation; and many do not attend for the reason that the house will not hold them. Another reason is that which I have already alluded to, that the instructions, at present, are all in the German language. If we could also have preaching in English, we should endeavor to adopt this arrangement: that the Germans should attend the instructions of Mr. Brickwedde, and there are enough of them to fill the house, and on such occasions to give up the house exclusively to them during service: and if we could have preaching in English, we would in turn exclusively occupy the house and there would be enough of us to fill it. This as a temporary arrangement until we can build a house large enough to hold all, would be very satisfactory."

After a few irrelevant remarks the writer concluded his petition with these words:

"Our increasing numbers will only make us weak, being like an army without discipline, unless we have the teaching, the instruction and discipline of the church."

A postscript is added by the ladies of the congregation:

"Rt. Rev. Bishop Rosati:

The undersigned respectfully beg leave to add their names in an earnest request that Mr. Hamilton be stationed at Quincy.

MRS. R. M. YOUNG, MISS JANE FIELD,
MRS. MARIE FIELD, MRS. S. C. ROGERS."

² Concerning Father George Hamilton, cf. ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I.

³ Original in Archives of the Catholic Historical Society of St. Louis.

This petition is remarkable for more than one reason. The tone is that of a cultured gentleman, and avoids all asperity and mere fault-finding. Yet we cannot believe that Father Brickwedde in 1839 was unable to hear confessions in English, for we have a number of his letters in a kind of English that is not, indeed, idiomatic, yet would amply suffice for the office of a confessor. Some of these proposed penitents must have been somewhat at fault in declining the services of Father Brickwedde, who by all accounts was a good zealous priest.

The most remarkable thing in this document is the proposal of separate congregations of English-speaking and German people. Indeed Mr. Whitney of Quincy offered the plan only as a temporary expedient, yet it was, no doubt, the occasion of Bishop Rosati's action in establishing the English-speaking parish under Father St. Cyr's successor, Father Hilary Tucker, and the German parish of the Ascension of our Lord under Father Brickwedde. As this is the first known case of such an arrangement, creating parishes on national lines, we must conclude that the movement started, not with the Germans, as is commonly supposed, but rather with the native-born Catholics. The Catholics of Quincy therefore must have the honor as well as the responsibility of having inaugurated a movement that proved to be of incalculable benefit to the church in this country, saving hundreds of thousands of immigrants from the imminent danger of losing their Catholic faith.

About three months after this petition was sent to Bishop Rosati, Father Brickwedde transmitted his official report on the condition of the Mission of "The Ascension of our Lord Jesus Christ" in Quincy. We will render the original Latin in English and add a few illustrations as the occasion offers. The document is dated:

"Quincy, 22 of April, 1839."

1. The Mission under the title Ascension of Our Lord Jesus Christ in Quincy, in the State of Illinois, County of Adams is two hundred miles from St. Louis.

2. Letters can be safely sent by mail to Quincy.

3. This mission has no church of its own, but until now the holy sacrifice of the Mass has been offered up in a room of the house of the missionary, Brickwedde, which was blessed in the year 1838 on the Feast of Pentecost; it is of wood, and the outside is painted, and the interior plastered, twenty-eight feet long and 18 feet wide, and cannot hold the multitude of the faithful. There are no bells, no baptismal font, no confessionals. There is a tabernacle in which the Blessed Sacrament is kept. The Registers of Baptisms, Marriages, and Burials are properly kept.

4. There is no parochial residence.

5. There is a public cemetery, but it is not blessed.

6. The mission owns no farms or any other real estate. The missionary must live at his own expense and the rare offerings of the faithful. Recently Mr. Whitney gave to the Bishop of this territory a site for a church-building to be built of stone, the lot is 100 feet square, and aptly situated on Main and Eighth Street. For the building of the church about 900 dollars have been subscribed, partly in labor and partly in money. The deed for the gift will ere long be sent to the Bishop of St. Louis.

7-8. There are 241 Catholic Germans. The English-speaking Catholics number about 50: but the exact number cannot be given, because every day some workmen arrive and others depart.

9. The word of God is preached every Sunday and Holy day in the German language, and High Mass is sung. On the same days, at two o'clock in the afternoon, the children are instructed in Christian doctrine, after that Vespers are held and the rosary is recited in public or some other devotion held.

10. There is a Catholic school in Quincy attended by fourteen boys and ten girls. My missionary station in Iowa Territory is situated in Lee County, on Sugar Creek. The number of souls there is, 62, all speaking the German language. They have offered six acres of land in a very suitable place for a church, cemetery and priest's residence. They are very anxious for a priest speaking the German language.²⁴

This report of Father Brickwedde contains a number of very interesting items. The first church in Quincy has the title of the Ascension of Our Lord Jesus Christ, and is so designated in the Records as early as 1836. The name must, therefore, have been given by the earliest missionary visiting the place, the Rev. Peter Paul Lefevere. It seems probable that Father Lefevere came to Quincy on his great missionary excursion in 1834, on the Feast of the Ascension, and was then moved to designate the new mission by that glorious title. This name is found in all the records and reports until 1848, when for the first time we meet with the title St. Boniface, for what had been the Mission and Parish of the Ascension of our Lord Jesus Christ.⁵ It is plain, however, that not only the present Parish of St. Boniface, but all the churches of Quincy have their origin in the humble mission of Father Brickwedde.

At the time of Father Brickwedde's report, Quincy was a city of about 1800 inhabitants and enjoyed the facilities of the mail-service, two steamers making weekly trips up the Mississippi and touching at Quincy. The house of Father Brickwedde, temporarily used for divine service, was situated on Broadway and Eleventh

²⁴Original in Archives of the Catholic Historical Society of St. Louis.

⁵For further particulars see the valuable work of Father Theodore Brünner, *Katholische Kindergeschichte Quincy's in Staate Illinois*, Quincy 1837, from which we have derived a number of interesting particulars.

Street. The extreme poverty of our early western missions is brought before us very vividly by the few words of the missionary: "No bells, no baptismal font, no confessional"; only the tabernacle with our Lord's sweet presence amid all these signs of desolation. But this Divine Presence richly made up for all these privations. Two small rooms adjoining the church were reserved for the missionary. It was the intention of Father Brickwedde to build the new church spoken of in the petition sent to Bishop Rosati, on the lot adjoining the temporary place of worship, and then to use the old building as a parish residence. But the plan was not carried out, as the present location seemed unsuitable for church purposes, and Mr. Whitney had given a new site on Main and Eighth Streets. When Father Hilary Tucker arrived to take charge of the English-speaking Catholics of Quincy, about May, 1839, he claimed the donation of Mr. Whitney for his congregation and started to build his church upon it. The German Catholics however bought a plot of ground on Seventh Street. The contract was closed June 17, 1839, and preparations for building a church were immediately begun. Under date of June 13, 1839, Father Hilary Tucker writes to Bishop Rosati: "The Germans are also making preparations for commencing their church." Father Brickwedde went about collecting whatever he could for the building. It is said that almost all the brick necessary were donated by the owners of the brick yard. Father Tucker states the cost of brick was three dollars per thousand delivered, or nine dollars in the wall. Other parishioners furnished all the stone for the foundations, others again offered to do the excavating gratis, others the hauling of the building material. Money was rather scarce at the time, but by the united efforts of these sturdy Germans the walls were raised up to the roof. During the winter the farmers cut the timbers and the shingles for the roof, whilst Father Brickwedde started on a collecting tour to the East and South, to raise the funds for completing the church. This trip was begun in November, 1839, and carried him as far as New Orleans, where he was the guest of Bishop Anthony Blanc, at St. Mary's of the Assumption. Here he was from December 21, 1839 to January 5, 1840. Father Brickwedde must have had good success in collecting; for the work on the church was resumed in early Spring and completed during the Summer of 1840. About the same time Father Brickwedde bought additional ground near the church and erected his parish residence.

But we have run ahead of the year 1839; let us return to the Report,

There was no Catholic cemetery in Quincy in 1839: The public cemetery was on the site of the present courthouse where a few of the early Catholics found burial. Since 1839 the second public cemetery was opened on Broadway and Twenty-fourth Street. The first mention of a Catholic cemetery in Quincy belonging to St. Boniface Church is found in the early part of 1841.

As to landed property, the mission of Quincy had none, except the lot donated by John Wood for Church purposes: but this lot was sold with the consent of the donor, when the new site was chosen. A fixed salary for the missionary was, of course, out of question. Father Brickwedde had some means of his own, and received occasional contributions from his parishioners, but, no doubt, he often found himself reduced to real want. Yet he bore his lot patiently: in all his letters to the Bishop we found no word of complaint, and no importunate begging. The people, too, were poor in earthly goods, though rich in grace and hope. There were 241 souls, all Germans; the Irish and American Catholics falling to Father Tucker's charge soon after the date of this Report. Father Brickwedde preached regularly in German, as he had not the facility of English speech. Yet he was not altogether helpless in English, as his letters bear witness. Father Brickwedde had a choir: every Sunday and Holy day there was High Mass at the church in the morning and Vespers in the afternoon. Catechetical instruction for the children was given regularly every Sunday afternoon.

Besides all these points of distinction Father Brickwedde enjoys the honor of being the pioneer of our present system of parochial schools in the Mississippi Valley. The parochial school is the bulwark of the church in America. "No church without a school," is our watchword today. But we know of no parochial school in this our western country before 1839, save that humble plant of Father Brickwedde's in Quincy with its 14 boys 10 girls. Convent schools and ladies' academies we had here and there in Kaskaskia, Florissant, Perryville, Fredericktown, St. Louis, and in various places in Kentucky and the South, but the first parochial school established by a parish and for a parish, was that of Father Brickwedde, conducted by the missionary himself in a small room in the first church building on Broadway and Eleventh Street in Quincy, Illinois. Father Brickwedde confined his priestly activities to Quincy and its immediate surroundings. His office of school-teacher almost required this restriction. Yet, once a year at Easter time he visited the German settlement on Sugar Creek in Lee County, Iowa, the present West Point. Fort Madison was on his way, and there is a record of a

baptism administered by him in that place. On one of these trips, he writes, "the steamboat that took me there and back was aground on the rapids in the Mississippi River, which detained me eight days."⁶ On account of this mishap Father Brickwedde was unable to attend the diocesan synod held in St. Louis April 21, 1839. Bishop Rosati never came to Quincy. The first visit of a Catholic Bishop for the purpose of Confirmation was that of the newly consecrated Peter Richard Kenrick in 1842. Father Brickwedde's way of life was most simple and laborious. To teach his little band of pupils was his delight. The love of prayer sustained him in all trials. On sleepless nights he would rise and go to the altar in the adjoining room and pray for the poor souls, who, he was wont to say, had called for help.

In 1843⁷ Quincy became a part of the newly erected diocese of Chicago, which included the entire State of Illinois, and thereby Father Brickwedde's connection with Bishop Rosati's diocese came to an end. On the 26th day of May, 1847, Bishop Quarter of Chicago laid the cornerstone of the new church of St. Boniface which was not completed until Pentecost day, 1848. The comparatively heavy debt of \$1,600.00 dollars resting on the congregation, induced Father Brickwedde to undertake another collecting excursion, this time to his old home in Northern Germany.⁸ It was a day of great rejoicing for all the good Quincy people when Archbishop Kenrick of St. Louis came to consecrate the new church of St. Boniface, the apostle of the German, October 22, 1848.

But unfortunately this new church was to become the sad occasion of dissension between the pastor and a portion of his people. Bishop Van de Velde of Chicago stood up for the good and generous priest, and when the rebellious element met even their own bishop with imprecations and threats of violence, the bishop ordered the church closed. Father Brickwedde departed from the scene of his long and faithful labors on March 16, 1849, and on the very next day the first cases of cholera in Quincy were reported. To the good people of Quincy this seemed a divine visitation for the scandal given, and they begged the bishop to send them a priest. Two Jesuit Fathers

⁶ Original in Archives of Catholic Historical Society of St. Louis.

⁷ Bishop William Quarter, Chicago's first bishop, was consecrated March 10, 1844.

⁸ Father Bruenner states that Father Brickwedde on this occasion was kindly received at the Courts of Vienna and Munich. He brought over not only a large sum of money, but costly vestments, sacred vassels and fine paintings for his new church of St. Boniface.

were placed in charge for the time being. But owing to the stubborn perversity of the ring-leaders of the movement against Father Brickwedde, the church was closed once more, until another, and now terrible invasion of the cholera softened the hearts of the most hardened. Father Kuenster restored peace to the storm tossed congregation. Father Brickwedde did not return to Quincy,⁹ but received the appointment to the mission in Libory Settlement or Mud Creek, where he built a new church of brick in 1849 which he enlarged in 1862. In the course of time the untiring priest built a parish residence, a school and a house for the Sisters teaching his school. In 1857 he accompanied his bishop, Damian Junker, on his visit to Rome. In November, 1865, Father Brickwedde came to St. Louis on a visit, was taken ill on the return trip, at Belleville, where he died, November 21, 1865. The people of St. Libory carried home his remains in solemn procession and buried them in the churchyard near the sanctuary he had served so faithfully. Many hardships the good Father had undergone in his missionary life; many good and even heroic deeds he had done for God's honor and the welfare of the poor and sorrowing; many a disappointment and many a reproach and contradiction he had borne in patience, from those he had never harmed; therefore his name is still in benediction and his life, though closed, is still a power for good in the places once blessed by his presence; he was worthy to walk in the footprints of Father Marquette.

JOHN ROTHENSTEINER.

St. Louis.

⁹ St. Boniface Parish, the former parish of the Ascension of Our Lord Jesus Christ was for many years in charge of the Rev. Theodore Bruenner.

SEBASTIEN LOUIS MEURIN, S. J.

(Continued from April, 1921)

III.

At last the desired assistance came from Canada in the person of Father Peter Gibault, the Patriot Priest of the West, a native of Montreal. Gibault arrived at Kaskaskia in September, 1768,⁸⁹ to relieve the aged Meurin and assume the duties and responsibilities of vicar-general in his stead. Upon the new vicar-general devolved the duties of parish priest at Kaskaskia and the visits to Sainte Genevieve; it was in his former capacity that he was later enabled to render signal service to George Rogers Clark in the successful conquest of the Northwest from the British. Indeed, Clark and Gibault may be said to share the honor of securing this extensive territory to the United States. Father Meurin's fate was different. The effects of calumny are far-reaching and enduring. Because of his having been a Jesuit, Meurin was not in favor with certain people at Kaskaskia; the loud-spoken, ungodly portion of the people felt secure in opposing the activities of one who had been a member of an order now officially condemned, and since Gibault had become vicar-general they could ignore Briand's pertinent pastoral letter with impunity. On account of this ill-feeling Meurin retired to Cahokia, then to Prairie du Rocher,⁹⁰ because of the hospitality and generosity of the families which constituted this small community. The activity of the sexagenarian was now confined to these two places, if we except occasional visits to St. Philippe and Fort Chartres, in both of which places he was popular, and to Sainte Genevieve, still the visits to Sainte Genevieve could not have been numerous, since on the one hand Father Gibault attended the place regularly,

⁸⁹ Father Gibault's first entry in the Kaskaskia records is a baptism on October 1st, 1768. It is to be found on page 83 of the *Registre des Baptemes*.

⁹⁰ Though Father Meurin was now stationed at Prairie du Rocher he frequently officiated at Kaskaskia as the following records prove. He conferred baptism on the following days: 1771 March 15, October 14; 1772, October 8; 1773, February 14, 15, 16, March 8, 8, 14, 14; 1774, March 29, April 9, June 16, September 16, October 14; 1775, February 27, 27, 27, 28; March 2, 21; April 10, 13, 13, 21, June 1, 22, 24, July 25, August 8, 8, 10, 21, September 10, November 2, 2, 2, 2, December 8, 8, 8, 8, 10, 10, 26, 28. 1776, March 25, 25, 25, 29, April 9, 12, 13, 13. The last baptism was conferred upon the son of Antoine Nantueia and Marie Rose, Illinois Indians.

while on the other Meurin was still liable to arrest if he ventured to cross to the west bank of the Mississippi. Indeed, the parish records of Sainte Genevieve record but two visits after his expulsion and flight in 1768, one on February 7, 1771 when he baptized three children, two Negroes and one Indian, the other on February 9, 1773, when he baptized the infant daughter of Rochblave as stated above. Strange to say, the baptism of Rosalie Rochblave is recorded by Meurin in the marriage register of the parish.

We may be sure that Father Meurin welcomed the arrival of Father Gibault and his own consequent relief from the duties of vicar-general. Father Meurin's unpleasant experiences with the people of Kaskaskia must have tried his patience, while his dealings with the British officials must have disillusioned him if he ever gave full credence to Briand's statement that life under the Protestant officials did not differ from that under the French regime. Though this statement appears to have been literally true as regards Canada when applied to the Illinois country it had to be qualified. A man of his years must have found these trials very hard to bear. But though he was now leading a life of comparative retirement among people who sincerely loved him he never relaxed in his efforts to further the interests of his missions. His correspondence with the bishop of Quebec became less frequent but it retained its charm and personality.

We have seen that Father Gibault arrived at Kaskaskia in September, 1768, whereupon Father Meurin retired to Prairie du Rocher. The following spring, on April 26, Bishop Briand wrote to the aged priest. Since Meurin had on several occasions complained of his inability to settle satisfactorily certain cases which arose in the discharge of his priestly duties and always referred them to his ordinary—a process which involved unnecessary delay—the good bishop consoled and directed Meurin in a manner that proves beyond a doubt that his grace of Quebec was possessed to a remarkable degree of the rare quality erroneously styled common-sense. After some sentences about the two great causes of trouble in the Illinois Missions, namely, the property which formerly belonged to the Missions and had been purchased by J. B. Beauvais and the equally thorny question of tithes, the conversation turned to the young priest, Father Gibault. It is easily perceived how dear the young priest was to his bishop. The latter praises him, expresses the conviction that the high hopes he entertained of him will be realized, and finally he instructs Father Meurin to watch over his young co-laborer, guide and counsel him,

and keep the bishop informed of the doings and labors of the young priest. The bishop writes:

It is a distinct pleasure for me to settle the doubts of one who lives in such a distant, deserted region. A thorough knowledge of jurisprudence, either pontifical or notarial, is not necessary for you in your present position. You are well versed in theology and philosophy; your good sense and piety are evident from your correspondence; hence you cannot but speak prudently, act wisely, and decide all questions properly. I pray that you may continue to enjoy good health and may be preserved for many years. I shall have no misgivings or worries about that portion of my diocese so long as you survive.

"J. B. Beauvais has no right whatsoever to keep the church ornaments and sacred vessels of which you make mention in your letter. They belong to the Church. Since you are my vicar he is bound to return them all to you. If, as my vicar-general, you summon him three times to return everything under pain of excommunicating him and his family and he still refuses to obey you may launch the sentence. Nor can he be absolved until he return everything that has been consecrated or blessed. The case of the church property which he bought is different. The people should secure its restitution to the missionaries, and since Beauvais bought it in good faith he should be recompensed for the property as well as for any improvement which he may have made. If there are no tithes there will be no sacraments. Tithes are an offering made to God, and assigned by the Church to the support of her missionaries. Even if there were practically no missionaries to support tithes must still be paid. Except in the case of those who are really poor you must be firm and fearless. I have great confidence in your charity and prudence and I know that they will determine your action. Our religion is a free religion. I prefer that people should be Protestants rather than be indocile and bad Catholics, a source of scandal, capable of any evil.

"You would be most welcome here, but I hope that your zeal for the glory of our Lord and the spiritual welfare of our fellow-men is too great to permit you to abandon the field of your labors as long as there is hope of saving souls. The wealthy are not the first to embrace our religion, and there is reason to believe that they will be the first to abandon it in the last days of the world. At Benediction we say the prayer '*pro rege,*' *ut quietam et tranquillam vitam agamus,* according to the teaching of the Apostle. I gave orders to this effect when I was vicar-general of the chapter, and the custom has always obtained. Do not demand of Protestants any manifestation of conformity to our religion on any occasion, but in your conversations with them you may speak of religion, and explain discreetly. If any prefer to stay away from our services they may do so in conformity with the injunction of Messrs. Sterling and Farmar. You must not be surprised at the change of policy and conduct manifested in their orders for you must remember that the religion of England is different from ours. In general, however, the Anglicans differ less from us than the Puritans, etc.

"The conduct of Mr. Reed would not be approved by the government. In Canada the civil authorities charge no fee for marriages; marriages are performed before the priest alone; there is no need of reporting the marriage to the civil authorities. Processions of the Blessed Sacrament and on Rogation days are held as usual, but the soldiers present are not under arms. I never even brought up the question of their being present under arms. Is it a reserved case for our people to carry on traffic in fire water with the Indians, provided the people do

so to secure funds to relieve their own needs? That depends upon the extent and character of their need. If their need is not such as to excuse them from mortal sin it is a reserved case. I have read your letter to our Governor, who was greatly impressed, and I am convinced that hereafter your influence will be greater than ever. The Governor is an excellent man, loved by his people and worthy of their affection, highly esteemed and likewise deserving of esteem. We hardly realize that we live under a Protestant government; in civil affairs Catholics and Protestants meet one another and mingle on cordial terms. Our ministry is exercised just as it was under the French. Father Gibault will give you all particulars. Kindly forward to him the letters which I enclose with yours. I am a little displeased with him for having taken his mother with him without letting me know beforehand. Such conduct scarcely becomes a missionary, who seeks, and should seek, God alone. It was for this that I ordained him. I would not have sent him on so distant a mission without his consent. If he had told me that he must of necessity have his mother with him I would most probably not have assigned him to that good work but would have put him charge of a parish in this colony. It is my firm conviction that if a priest is to do justice to his office and fulfil his ministry worthily in your part of the country he cannot have his parents with him nor be encumbered by a large household. In other respects Father Gibault seems to be possessed of the qualities and disposition necessary for success. He has done splendid work at Michillimakinak; however, he made a big mistake in marrying a French man to an Indian woman. As the English do not countenance this practice any more than the French did formerly I have had complaints on this score from the government. I have given Father Gibault powers which are inferior to yours. He is a young priest, and I beg you before God to watch over him, observe his conduct, and let me know whether he deserves my confidence. He has made the best of promises to me, and I love him dearly.

"Your Fathers here are the same as ever. They labor to the edification of all. Father Noel is dead."

Long before this letter could have reached its destination Father Meurin wrote a long letter to Quebec. Under date of June 14, 1796, he dwells upon the absolute need of more priests because of his own feeble condition, the extensiveness of the territory, and Father Gibault's illness ever since his arrival in the Mississippi Valley. After mentioning the reasons which induced him to remove from Kaskaskia to Prairie du Rocher, he alludes to new misunderstandings with the local authorities, presents the petition of the Cahokians for a resident pastor and finally, among other questions, brings up the question of marriages between Catholics and heretics, a very practical question since England had assumed control over the land and Englishmen were finding their way to Kaskaskia and making it their home. This letter is valuable not only because of the light it throws upon the condition of the missions and the all but insurmountable difficulties which confronted the missionaries in their efforts to preach the word

²¹ Casyon, *Banissement des Jesuites de la Louisiane*, pp. 79-83.

of God, but also because it furnishes us with some data relating to the secular history of the time.

"Since Divine Providence did not suffer you to send more than one missionary to this part of your diocese I can only resign myself to its decree. Both Father Gibault and I are fully convinced that your flock here is scattered over too extensive a territory to be taken care of by only one missionary, for because of my condition I can hardly be numbered except among the dead. I fear that because Father Gibault is so full of zeal he will not last long. He will frequently be obliged to undertake difficult journeys on which he will be exposed to all kinds of bad weather; he will have to make trips through forests and over mountains; he will have to cross rivers and torrents, unless indeed it please our Lord to renew some of his ancient miracles in his behalf. This country is in such a wretched condition that long before we have completed our work in one place the stations where we worked earlier have returned to their original condition, if not indeed to a worse condition, since we cannot possibly give enough time to any locality to root out evil practices and accustom the people to righteous living.

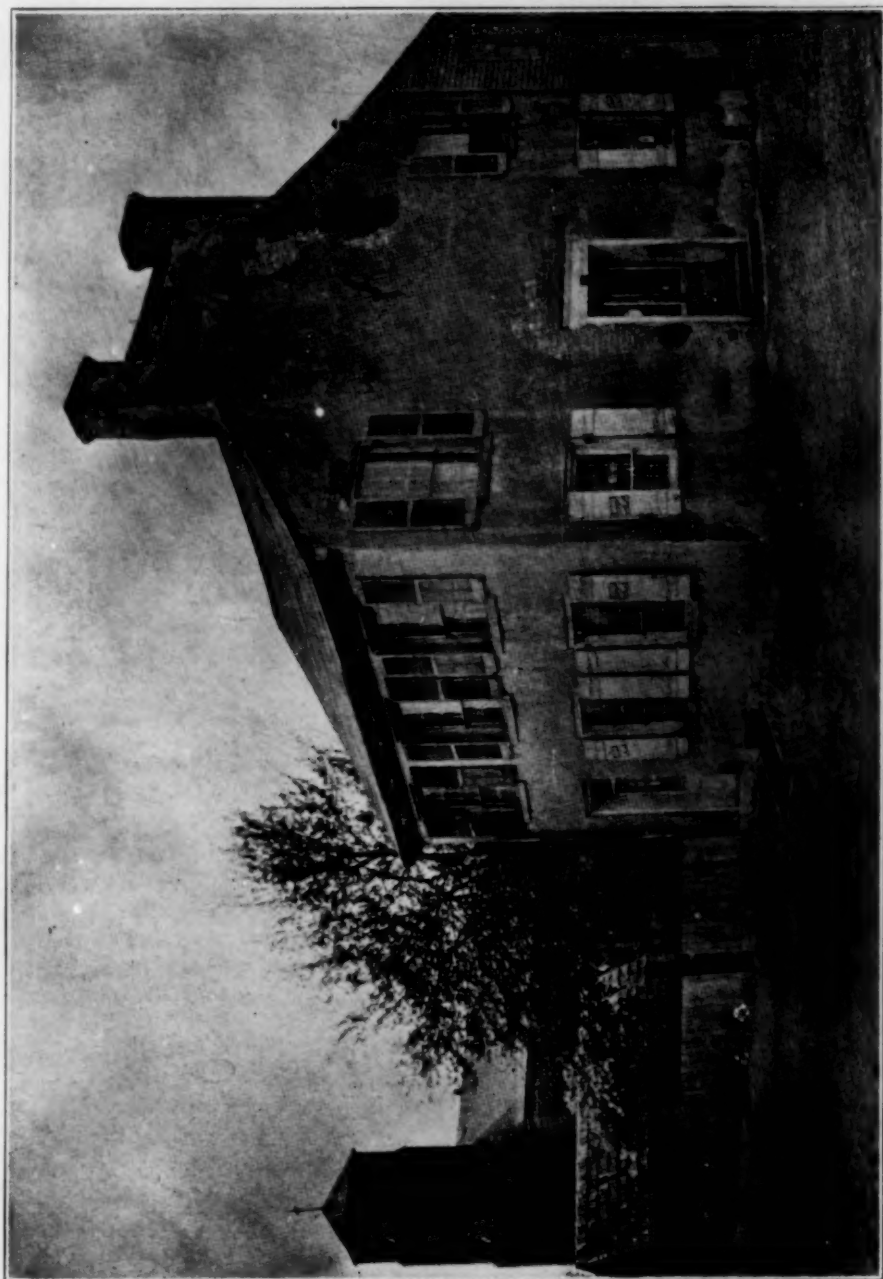
"Father Gibault has been ill practically ever since his arrival. At first he suffered from a severe fever and was in danger, of late a slight but persistent fever saps his strength. However, his courage buoys him up and enables him to perform his chief duties in the parish of the Immaculate Conception of the Kaskaskias. He thought it best to make Kaskaskia his permanent residence, and go from time to time to the Spanish colony of Ste. Genevieve, from which I, as a Jesuit, was banished. Such was his good fortune that he succeeded in getting almost all the people in these two parishes to perform their Easter duty, which most of them had neglected for years.

"Up to the present I have had charge of the parish of the Holy Family among the Cahokias or Tamarocas, from the time I came here in autumn till Christmas, from the end of January till Easter, and then I stayed here till the Ascension. I have spent the last twelve days here, ministering likewise to the inhabitants of Saint Louis, the principal village of the Spanish colony, from which I was banished. I baptise and marry them, hear their confessions and give them Communion, etc.; I only go to Saint Louis in case of sickness and then only at night and incognito. From here I shall go to Prairie du Rocher, a little village of twenty people, including two who are at Fort Chartres, one league from here, and four men living at Saint Philip at a distance of three leagues. I retired to Prairie du Rocher so that new missionaries might have a better field for the exercise of their zeal and talent and might find it easier to secure a livelihood. As we hoped for at least two missionaries, this little parish, which is part of Sainte Anne at Fort Chartres, invited me to spend the rest of my days here, promising to build me a parish house and to furnish everything I needed for the rest of my life, no matter what infirmities might come upon me. Because of this I promised not to abandon them unless I were absolutely forced to do so, stipulating, however, that I reserved the right to go to the aid of the other villages so long as I could do so and they needed my ministrations. I likewise promised to bequeathe to their church everything I had received from them or from any other source, providing no other Jesuits returned to this country. These people furnished me with a servant, and a horse and carriage for my journeys, no doubt hoping thus to keep me alive the longer. May God reward them for their kindness. There is nothing I could reasonably desire; I am in

good health and I am unburdened by temporal care. Is this not too much, Monseigneur, for a poor religious, who has been banished, condemned to death, and escaped several times from the scaffold, or at least from the mines? But let us not declare the battle won—all of these evils may return. On one occasion when I was perhaps a trifle too enthusiastic in my defense of the gentlemen of your seminary in the presence of the English who came in the King's name to take possession of the house, ground, etc., of the mission among the Tamaroas, Mr. Morgan, President of Justice, told me that I should not forget that I had been banished by the Spanish, and that my position among the English was precarious. Nevertheless, I am still here, living now as I formerly did in the mission house, and taking Father Gibault's place. The brother of Father Mercier, who was a very worthy missionary, lives here most of the time. Mercier died the grand vicar of your predecessor, or rather of three of your predecessors if I am not mistaken. His brother takes care of the church in my absence. Whenever it may please you he and I shall be relieved. I think that it was partly the fear of a law suit that made Father Gibault prefer to stay with the Kaskaskias rather than with the Kaokias.

"The inhabitants of the post of Vincennes, which is seventy leagues distant from the Kaskaskias, need a missionary sorely. They have not had one since October, 1763, when Father de Verney was taken from them.²² The place is fairly large; disorderly conduct is becoming quite common. These people deserve the compassion of your Lordship; indeed, they intend to send a committee to you, or, if that be impossible, at least a petition for a priest. As soon as Father Gibault's health is fully restored and dependable I suppose he will go there. For the last two years the Cheroquis and Chicawas infest the roads leading to the town; moreover, the inhabitants of Kaskaskia maintain that Father Gibault costs them too much to permit him to spend himself in the service of others. Nevertheless, I think it would be better if you sent him not only to this village but likewise to all of your subjects in this country who may need him, and since you have given him such extensive authority he should even go to the English and Spanish colonies as long as there is no other jurisdiction than that of Quebec and as long as these colonies have no priests. Since Father Gibault seemed to me to have trouble in realizing this I never miss an opportunity to explain to him that the inhabitants of Saint Louis, of Kaokias, of Prairie du Rocher, Ste. Genevieve and Vincennes are as much his parishioners as the people of Kaskaskia to whom he seems to wish to confine himself. I told him a number of times that I wished merely to be his assistant wherever I might happen to be, and that I would bind myself to make complete reports to him so that at the time of my death he would know all about the missions. Thus the whole country would become one big parish until there were priests in all the villages or at least in most of them. Though it is true that all are in duty bound to pay their tithes, since my return I have, as a rule, only been able to obtain assistance from those among whom I actually lived; and even some of these refused, on the pretext that I was frequently absent. These Kaskaskians will do the same thing to Father Gibault. However, I do not think that such a factor would prevent him from leaving his

²² Father de Verney's first entry in the Vincennes Records is a funeral on November 12, 1756; his last entry a baptism on October 24, 1763. All the entries of marriages, baptism, and funerals between these dates were made by him.



Old Immaculate Conception at Kaskaskia where Fathers Meurin and Gibault ministered. In the foreground the old "Jesuit College", sold by the Superior Council of Louisiana at auction, confiscated by the British and converted into a fort. Afterwards became the seat of government for the Territory and State of Illinois. The first Illinois "State House."

Le 10^e jour du mois de novembre mil sept cent soixante huit
 nous en l'eglise de la paroisse de la Conception de Notre Dame des Cascaskias
 avons fait l'enterrement de la femme de feu Jean Baptiste Meurin
 qui est décédée le 28^e du mois de novembre dernier
 et qui a été enterrée avec les cérémonies ordinaires
 de cette paroisse en son lieu, j'ai signé le vingt huitième jour de novembre
 en l'eglise de la paroisse de la Conception de Notre Dame des Cascaskias
 l'abbé au pays de l'abbé

Le 11^e jour du mois de novembre mil sept cent soixante huit
 nous en l'eglise de la paroisse de la Conception de Notre Dame des Cascaskias
 avons fait l'enterrement de la femme de feu Jean Baptiste Meurin
 qui est décédée le 29^e du mois de novembre dernier
 et qui a été enterrée avec les cérémonies ordinaires
 de cette paroisse en son lieu, j'ai signé le vingt neuvième jour de novembre
 en l'eglise de la paroisse de la Conception de Notre Dame des Cascaskias
 l'abbé au pays de l'abbé

Le 12^e jour du mois de novembre mil sept cent soixante huit
 nous en l'eglise de la paroisse de la Conception de Notre Dame des Cascaskias
 avons fait l'enterrement de la femme de feu Jean Baptiste Meurin
 qui est décédée le 30^e du mois de novembre dernier
 et qui a été enterrée avec les cérémonies ordinaires
 de cette paroisse en son lieu, j'ai signé le premier jour de décembre
 en l'eglise de la paroisse de la Conception de Notre Dame des Cascaskias
 l'abbé au pays de l'abbé

Le huit novembre mil sept cent soixante huit pour nous
 Casé Des Kaskaskias paroisse de la Conception de Notre Dame
 Cimetière de cette paroisse de la Conception de Notre Dame
 Brissette âgée de trois ans fille de
 de Des Catharines Corat du Coco. elle est décédée le jour
 précédent. Etait présente Jean Brissette et autres.

Le dix décembre mil sept cent soixante huit pour nous
 Casé Des Kaskaskias paroisse de la Conception de Notre Dame
 nageur. Ecclésiastique appartenant au P. janséniste, âgé de deux ans
 en l'eglise de la paroisse de la Conception de Notre Dame
 Brissette et autres.

Le dix neuf décembre mil sept cent soixante huit pour nous
 Casé Des Kaskaskias paroisse de la Conception de Notre Dame
 de la Conception de Notre Dame
 mort à l'eglise de la paroisse de la Conception de Notre Dame

home. If you think it proper, Monseigneur, you will issue orders on this point. Since the work and expenses of a priest have increased very much he deserves a more ample revenue to meet his expenses and take due care of his health.

"Your Highness did me the honor of answering the question concerning the validity of marriages between Catholics and heretics. Shall I infer that these marriages may be made legitimately, first, without a dispensation on account of the difference in creed providing there is no danger of perversion; secondly, that they may be made without the presence of a priest; and thirdly, that the same validity and permission apply in like manner to a Catholic who lives at such a distance from a priest that it is clearly impossible to have recourse to a priest? Now this impossibility may be due to various causes, for example, advanced age, the weather, or the season of the year, or the long and difficult journey that would be necessary, or finally, it may be due to the presence of dangerous enemies, etc. Some of our people live on the St. Joseph River at its entrance into Lake Michigan, one hundred and fifty leagues from here, others at Peoria, eighty leagues away; then there are the Ojibwas, one hundred leagues distant, and the people at Vincennes, etc. May they in conscience contract natural and valid marriages? Take for example the case of those from Missilimakinac, and others also, who marry among distant savage nations in Missouri, on the Minigouas River, or among the Renards and the Sioux, and return with their wife and two, three or four children. Is their marriage valid? Suppose they marry in good faith, should we make them renew their consent, etc.? For safety sake I have always insisted upon this in the past.

"Father Gibault has probably told you that before I came here they made a practice of burying all the dead in the cemetery at Kaskaskia and Saint Louis. Discrimination was not made against those who had not performed their Easter duties for a number of years, nor against those who, when dying, refused the sacraments, nor against duellists, heretics, and the libertines whose very speech betrayed their lives and character. As I was unable to apply a remedy to this disorder I contented myself with refusing to sanction such action by my presence, and I marked off a plot in the cemetery near the entrance for the burial of such as those named above. But this part of the cemetery was once blessed and a number of good Catholics were buried there. I beg you to give the necessary directions as to what is to be done for the future, telling me on what points I may yield and when I should remain firm.

"We have scarcely any more holy oil. Will you either send us some or inform us where we can get a new supply. It is impossible to get any from the Spaniards for they have not had a priest in their colony for the last three years and prematurely drove away the priest they had.

"Doubtless you know of the uprising of the people of New Orleans against their governor and the expulsion of all the Spaniards who lived between the mouth of the Missouri and the mouth of the Mississippi. They were given only three days to vacate the places they occupied. God grant that neither our religion nor the colony suffer in consequence of this act. Pontiak was assassinated in this village the second week after Easter.

"At present the inhabitants of Kaokia and the Holy Family of the Tamaroas beg me to intercede with your Lordship for them and their parish so that they may have a resident priest. I have assured them that you already know their needs, that you cannot forget them, and that your desire that they have a priest

is fully as great as theirs or mine, but that you are obliged to succor those who are exposed to greater danger. I tell them that they have less reason to complain than the people who live at Vincennes, for though there are at least as many people there as at Cahokia they have not seen a priest for six years. In spite of all this they are still children of God, devoted to the Church and to the bishop of Quebec. I do not think that you can expect any help from New England.

"Monseigneur, I shall conclude with the request that you be so kind as to sanction my resolution of committing to Father Gibault the privilege and duty of making the official reports to you in the future. I ask you also to forgive the many faults of which I have been guilty in the discharge of my duties during the twenty-seven years the Church has honored me by employing me despite my unworthiness. I shall ever be, with the most profound respect and lively gratitude, the very humble and very obedient servant of your Lordship."⁷⁰⁸

In his reply of March 22, 1770, Bishop Briand laments his inability to spare more laborers for these distant parts of his immense diocese. To meet the situation as well as might be he directs that Father Gibault should make it a point to visit all the posts if his health allows, and not confine himself to the people of Kaskaskia, though that place by itself offered enough work for a zealous pastor. The bishop then explains the meaning and necessity of tithes, he tells his priests what they are to do in the case of people who contract natural marriages, and finally he disposes of Father Meurin's anxieties about the practice of burying all without distinction in the cemetery at Kaskaskia and at Saint Louis.

"I write in reply to your letter of June 14, 1769, from the Holy Family among the Kaokias. I was very sorry to hear of the state of your health. I trust our Lord will preserve your life, if it were only to console Father Gibault and to furnish him with spiritual help and the direction of your advice. I know very well just how much work there is and that two more priests would not be too many. But Father Gibault cannot be unaware how impossible it is for me to send anyone just now. Since my arrival here more priests have died than have been ordained.

"I feel that your great zeal makes you suffer to see so much that ought to be done but simply cannot be done. What you write to me is the cause of real sorrow to me. Is it not the sins of the people themselves and the little profit which they drew from the means of salvation which they once had and which the Lord has not entirely taken from them, which causes an angry God to deprive them of priests? This as you know is the last and most terrible punishment which our Lord inflicts upon his wayward people.

"I should like to have Father Gibault, if his health allows, to pay visits to all the different stations, for thus I directed him upon his departure. One need only recall to mind the journeys of a Saint Paul or a Saint Francis Xavier to be encouraged and to find consolation and contentment in his lot. I hope that as he promised me he will not spare himself at the expense of so many poor souls

⁷⁰⁸ Caryon, *op. cit.*, pp. 84-92.

bereft of help from any other source. I was very glad to hear that you are satisfied at Saint Anne, and that the people take such good care of you. Communicate to them my heartfelt gratitude and promise them in my name that God will recompense them.

"We can but deplore the ignorance and waywardness of so many of our people in the matter of tithes. If there were no missionaries would they consider themselves free from the obligation of offering to the Lord the first fruits of the land they cultivate? Is this not a practice as old as the world and one found among all races? The tithe is an offering made to God through the hands of his ministers, which the Church has assigned to the support of her priests, who, in turn, are obliged to devote whatever exceeds their needs to the relief of the poverty stricken and the ornamentation of the altars. Tithes have been offered to God; hence they are a sacred gift. Now from this you may infer how sacrilegious their conduct really is. But I think that they act thus only because in their ignorance they consider tithes simply as the pay or wages of God's minister, and thus, because of their false reasoning they are led to deeds of impiety and become guilty of sacrilegious theft. It is to this that I attribute the disasters and famine which afflict the colony. If it is God who makes their wheat grow and if they wish Him to bless it it is only proper that they should prove themselves deserving of such blessings by their gratitude to God. The lights of the natural law must have been extinguished in those people. I want both you and Father Gibault, in my name, to give the people full instruction concerning this law, as important for their physical as for their eternal welfare. You must not be deterred from this through fear of their ignorance or their inability to reason according to the principles of logic. Woe unto us priests if we do not use tithes as we should, but stinginess or lavish waste on our part does not excuse the laity from paying their tithes.

"Marriages between a Catholic and a heretic are valid but not licit; the priest should not bless them nor be present at the ceremony. Here, such marriages, which even the laymen disapprove of, are performed before the Protestant minister. The guilty parties may be admitted to penitence, and, after they show sufficient proofs of a change of heart they may again be admitted to the sacraments. Such cases are not common. Even if here and in your mission some cases are reserved to the Pope himself you may grant dispensation as my vicar.

"One should not consider it a crime when two people, who live at a very great distance from a priest, or who find it morally impossible or extremely difficult to go to a priest, or who live in a place to which no priest ever comes, contract marriage be in the presence of witnesses. My predecessor made a practice in these cases of having them renew their consent and marriage vows and of giving them them nuptial blessing. In such cases you must enter this on your register and give them a duplicate copy.

"You must not be uneasy about those who are buried in the cemetery. If it were possible to have a special cemetery it would be preferable. As a general rule in all matters of discipline you must simply make the best of circumstances and give dispensations whenever you think proper. What you might do, however, is to bless the grave each time, according to the ritual, if the body of a heretic has desecrated the ground.

"I ask for your prayers, reverend father, and I beg our Lord to shower his graces upon you. Father de Jaunay, who talked with me last night, will

give you the news of those of the Society who still live here, working with their two houses among the Indians, and in their French parishes. They were invited to dine with the governor as were the rest of the clergy, who are much honored by the English, especially by the soldiers."⁹⁴

The relief of the situation at Vincennes and the salvation of the inhabitants of that post were problems confronting our two missionaries which called for immediate solution. Disorder was rife, irregularity of life prevailed, but in extenuation of their deplorable condition the people could plead that for six years they had been deprived of the services of a resident pastor. During these years the faithful guardian and chanter of the parish, Philibert, a man of extraordinary character to whom the early church in Vincennes is greatly indebted, performed heroic service; the parish records bear eloquent testimony to his good work.⁹⁵ Both priests were of the opinion that the people were really good and were most anxious to avail themselves of any opportunities offered them. Something must be done without delay. Father Gibault set out to reclaim these strayed sheep, and for two months he labored among them with remarkable success. A great amount of good was done among them, says Meurin, who communicates the consoling information to his bishop. "God grant it may be lasting, and that you may find it possible to send them a resident pastor very soon." That Father Meurin accompanied Father Gibault to Vincennes on this occasion has been asserted by Miss Pauline Lancaster Peyton in her prize essay "Pierre Gibault, Priest and Patriot," published in the *Records of the American Catholic Historical Society*, 1901, pp. 452-498. The reason for this view is evidently a letter from Bishop Briand in which his lordship advises Father Gibault that he "must go to Post Vincennes a month or more, if possible" and that "he can take Pere Meurin there with him, and give a little mission." From this suggestion of the Bishop of Quebec it is inferred that the aged missionary made the journey to Vincennes. Such a view seems to us untenable for various reasons. In the first place the bishop only suggests the journey on the part of Father Meurin, he does not command it. "If it is possible" Father Meurin might go. If we consider the season of the year and bear in mind that Father Meurin was advanced in years and of feeble health we can readily see how the possibility was reduced to a minimum. Then too we have Father Meurin's own

⁹⁴ Caryon, *op.cit.*, pp. 92-96.

⁹⁵ Between November 23, 1765 and August 20, 1774 this noble soul baptized more than ninety persons.

words to the effect that "Father Gibault spent nearly two months last winter at the Post of Vincennes." Moreover the parish records of Vincennes record no works of the ministry performed by Father Meurin at this period. And finally, if we turn to Miss Peyton's article we find that in the letter which Father Gibault wrote to the Bishop of Quebec, describing his reception at Vincennes the singular number of the pronoun is always used, for example: "upon my arrival," "every one came in a crowd to receive me," "some cried out 'Mon pere'," "others said, 'Ah! Monsieur, if you had only come a month ago, my poor wife, my dear father, my dear mother, my poor child, would not have died without the sacrament.'" In view of these reasons we do not see how it can reasonably be alleged that the aged Father Meurin made the long and dangerous journey to Vincennes in the winter of 1769.

"His zeal displays itself still more in the Spanish colony from which people frequently come to get him," continues Father Meurin.

"When the Spaniards took possession of their new colony⁸⁶ they brought soldiers but no priests. It is said that even at this date they do not care any more about priests than the other nations. Nevertheless a good number of their people left this side of the river for fear of exposing themselves and their children to the danger of losing their faith. They abandoned their colonies here to go and establish new colonies among the Spaniards who enjoyed the reputation of being such model Christians. But today they regret that they did not follow the advice I gave them at that time. It is not the common people who refuse to recognize your jurisdiction but those in authority."⁸⁷

But, unfortunately, while Gibault was laboring in Vincennes or in the Spanish colony, the other stations were deprived of help, for Father Meurin was too old to travel about from mission to mission as he had done in days past. His life was soon to come to an end; it had been a life of hardship, of mental and bodily suffering, of great sorrows. He had labored for the Master, he had spent himself without reserve, he had shared the cross. One more sorrow, without question the greatest in his life, came in 1774 when he was notified that Pope Clement XIV had suppressed the beloved order in which he had spent his life. Moreover, there was no one to share this great sorrow with him, for he was now the sole surviving Jesuit in the Mississippi Valley. Even this sorrow, great as it was, did not break his spirit for he saw in it an opportunity for increasing his merit for eternity by submitting himself to the will of God. He

⁸⁶ The Spaniards secured possession of the land west of the Mississippi after the peace of Fontainebleau, November 13, 1762.

⁸⁷ Caryon, *op. cit.*, pp. 96-97.

resigned himself and offered his services to the bishop of Quebec in the following words:

"I am always happy to flatter myself that I have a tiny place in your great heart in spite of being deprived of your letters for the last four years. As my conscience is a witness to my perfect and constant devotion, I am contented.

"Last year I had the honor of informing you, that according to the letters of our dear Ursulines of New Orleans, the officials in the capital of the Spanish colony published the Bull of our Holy Father the Pope which suppresses and destroys forever the Society of Jesus. Although I believed the statement true, I did not believe the suppression would affect me in this part of the world. That is why I did not consider it necessary to change anything whatsoever, either in my religious habit, or in the breviary, Masses, and Feasts, proper to or granted to the Society of Jesus. I shall make none of these changes till I receive the orders of your Lordship, to whom Rome certainly has not failed to send the Bull.

"Consequently, suppose that the sad fact be true, if I become free, I beg and implore you to be paternally charitable to me and permit me to become entirely one of your number instead of being merely an assistant as I have been since the first of February, 1742. I shall consider myself very happy, if, in the short time I have still to live, I am able to repair the acts of cowardice and negligence of which I have been guilty during the past thirty-three years. If you will be so kind as to adopt me, I am convinced that you will forgive me and will ask mercy for me.

"Above all I shall be especially obliged to you, Monseigneur, if you will be so kind as to allow me, on account of my age, and the weakness of my eyes, and also for my personal devotion, to continue with the same Offices and Masses as his Holiness the Pope ordered and allowed me to use on our Saints' days, with their octave. . . .

"All of these offices are inserted in our breviaries and missals; if I were obliged to tear them out I must of necessity spoil both breviary and missal. If the continuation of the privileges which were granted to the Society is still in your power to grant this would be of even greater value to me than the permission of reciting the breviary as of old. But I leave all that to your fatherly kindness, and, as far as possible, I am sure that you will do all in our favor that the Church of Rome was willing to do. Thank God, I do not think I ever had any part in the actions with which the Church charges the Society, and I submit myself humbly to the decision.

"Since the end of January Father Gibault has been away on missionary journeys, of which he will give an account from Missilimakinae. He is not to return till All Saints Day, if indeed he does not decide to go on to Canada. His parish, mine, and the Kaokias or Tamaroas, will keep me busy during his absence. May God bless his work and mine. If my most sincere wishes and feeble prayers are in any way acceptable to you, Monseigneur, you have them entirely and devotedly from your very humble and obedient servant."⁷⁸

⁷⁸ Caryon, *op. cit.*, pp. 97-100.

"I forgot again to ask permission which is given to discharged regiments, namely the permission to use their old equipment. I have no more money. My tithes are scarcely enough for my bread and I have the rest only through charity. And yet I live on without feeling that I have a right to complain. All my people are poor; the crops are very small; provisions cost a terrible price; merchandise is too expensive; the inhabitants are in debt, and most of them are without food and almost naked. Have I a right to complain under these circumstances?"

This postscript affords ample proof of the generosity of the good simple people of Prairie du Rocher, who, despite their abject poverty, contributed their pittance to the support of a priest so that they might the more easily enjoy the consolation of their religion. It proves beyond a doubt the genuineness and depth of their faith, and the Christ-like character of their charity. What wonder then, that in a letter of May 23, 1776, which is probably Meurin's last letter to his bishop, he should praise the virtue and goodness of these men and women, to whom he was so greatly indebted. "The people of this country are not any worse than those of Canada. They are even more good than bad. This is sometimes my only consolation, as it was the consolation of Fathers Taumier, Mercier, Gagnon and Laurens, all very worthy priests of this diocese, whose memory is still in benediction here." Thus, true shepherd of souls that he was, Father Meurin's last words are words which breathe the spirit of charity and forbearance which characterized him through the decades he labored as a pioneer priest in this obscure portion of the diocese of Quebec.

Prairie du Rocher was the scene of Father Meurin's last days and happy death. It was fitting that he should die among those who had done so much for him, and for whom he had labored so unsparingly. The end came on February 23, 1777.⁹⁹ He was buried

⁹⁹ *The Jesuit Relations*, 70: 310-311 and 71: 174 give August 13, 1777 as the date of death of Father Meurin. That this is a mistake is evident from the following extract from the Records of St. Joseph's Parish of Prairie du Rocher:

"L'an mil sept cent soixante et dix sept le vingtrois février mourut en cette paroisse le révérend père Louis Sébastien Meurin prêtre missionnaire de la compagnie de Jésus et vicaire de msg. L'évêque de Québec et curé de cette paroisse St. Joseph. Son corps fut inhumé le lendemain dans le sanctuaire de cette église contre la fenestre du côté de l'évangile en présence des Marguilliers et de tous les habitants avec le cérémonie ordinaire en foi de quoi j'ai signé avec le Ayme Comte Marguillier en charge le 29 jour de février de la mesme année.

Ayme Comte marguillier. Vu par nous P. GIBAULT ptre.

The Date 29 may possibly be the 27; the last two lines of the record are blurred.

by his faithful co-laborer Father Gibault, "under the Gospel side of the altar in the sanctuary of the church of Saint Joseph";¹⁰⁰ here too his remains lay for seventy-two years. When James Oliver Van de Velde, S. J., was provincial of the Society of Jesus, restored by Pope Pius VII in 1814, he secured permission to remove the body to Florissant, Missouri; years later, when he was bishop of Chicago he had the remains exhumed, on August 23, 1849. Finding the skeleton entire, he placed it in a fitting casket, and after conveying it to Saint Louis, reinterred the remains at Saint Stanislaus Seminary, Florissant, Missouri."¹⁰¹ Here, at the foot of the great stone cross, in company with his brethren of the restored Society of Jesus, Father Meurin, pioneer priest of Saint Louis and the last survivor of the old Society in the Mississippi Valley, sleeps the sleep of the just while awaiting the final summons of the angel of God.

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¹⁰⁰ Records of Prairie du Rocher as quoted above.

¹⁰¹ Shea, *The Catholic Church in the United States*, 1808-1843, p. 238.

AN AMERICAN MARTYROLOGY*

The most noteworthy fact in American history is not the discovery of the continent, the successful fight for freedom, the breaking of the shackles of slavery, the monumental progress of the nation, nor the magical success attained in the late war, notable as is each. The Catholic Indian missions that not only baffle comprehension but stagger the imagination, constitute the greatest marvel of modern times.

The human mind groping for a reason for the missions might assume that the Creator recognized a need in consequence of which the discovery of new lands was permitted, and, we can reason humanly, that the Divine Mind would comprehend every consequence of such discovery including the conflict between those who would reach the new lands and the natives, and the virtual destruction of the latter. It is easy to believe that a merciful God, even if in the Divine Economy the destruction of a race should be found necessary, would desire, nay provide, that an opportunity be afforded the doomed race to work out its salvation, temporal and eternal.

Resting upon such assumptions, we could begin at least to comprehend the missionary movement. The missions were not brought to a single people nor established in a single locality, but extended to every people and every tribe; nor were the missionary endeavors confined to a single nation or a single order or group of missionaries. Every Christian nation took up the burden and every order and division of the anointed of God entered the missionary field. In a literal sense, the Gospel was preached "to all nations."

This brief study is confined from necessity to the mission territory of the United States, and in support of the universality of the movement, attention is directed to the Spanish Missions which covered the southern half of what is now the United States, and the California country, the French missions which covered the countries contiguous to the St. Lawrence, the Great Lakes and the Mississippi River, and the branches of one or the other of these missions which had to do with Maryland and the middle eastern interior, not fro-

*The publication of a most interesting article under the same heading in the *Catholic Historical Review* (Washington, D. C.) for January, 1921, prepared by the painstaking Historian and Archivist, Rev. F. G. Holweck of St. Louis, seems to make this article timely.

getting the less extensive English missionary work. It has perhaps not been heretofore so directly noted that by means of one or the other of these missions, every known tribe of American Indians was offered Christianity and civilization, and the careful student of missionary endeavor is gratified by the monumental results attained. Thousands upon thousands of the savage men and women of the forests were converted to Christ, were baptized and gained salvation. How many thousands cannot be stated definitely because the missionaries dealt in souls, not in numbers.

But despite the humanitarian efforts of the missionaries, which were only secondary to their spiritual endeavors, the redman vanished before the cupidity of the white intruder, and since there are remaining no large numbers of Catholic Indians, to bear testimony to the fruits of the missions, there is an inclination to disparage the results attained. And though individual missionaries are known to have converted hundreds and even thousands of savages, we cannot effectively bring to bear upon deprecating charges, the power of actual figures.

If we cannot cite long lists of names and great numbers of converts, we can produce the best evidence of complete consecration to the purposes of the missions in the long list of names of those who sacrificed their lives in the endeavor. To call these followers of the Master martyrs, is in the technical sense inaccurate, but as the term is popularly used, it fittingly describes those to whom it is here applied. To be honored by the Church with the title of martyr, it must be shown that the subject suffered death for the Faith. Should the cause of these holy men be presented, and every Catholic acquainted with their record must devoutly hope that it may be, contemporaneous writings would establish satisfactorily this qualification.

Tertullian, the great doctor of the Church, said that "the blood of martyrs is the seed of Christians," and in every age the truth of his assertion has been made manifest. The streams of martyr blood that flowed in almost every part of the territory now known as the United States should produce an abundant fruitage. East, West, North and South, the soil has been bedewed with the blood of the purest of God's creatures. In the partitioning of the country through political division, the state which cannot boast the sacrifice of a Catholic missionary upon its soil, may well feel grieved at the loss of such distinction. It is the sacrifice, sufferings and deaths of the missionaries that have lifted such writers as Bancroft, Parkman, and

Lummis out of themselves, and led them to confess that mere words are inadequate to the praise and glory of these holy victims.

Some of these, however, have not realized the significance of the sacrifices. Without a comprehension of the Faith which prompted the endeavor, there has been an inclination to look upon these heroic souls as super-enthusiasts, the victims of impulse, or the devotees of a species of fanaticism. But the missionary's mode of life and the manner of his death directly contradict any such suggestions. The preparation for the mission was deliberate, laborious, and frequently protracted. The candidate was in possession of complete and accurate knowledge of all the consequences of the work including the hardships, privations, and more than probable death. The missionaries, too, were the most learned and highly cultured of their contemporaries, drawn in many cases from the nobility, which in their day was an aristocracy of intellect rather than of wealth. Available information with respect to life in the missions was of the most discouraging character from the standpoint of comfort or enjoyment or even from that of results obtained. A super-enthusiasm or species of fanaticism might suffice to draw men into the field for a short time, but it is idle to suggest that feelings of that sort would sustain the missionary throughout the long dreary years of suffering which so many of them devoted to the work. Nor would feelings of that sort bring the missionaries again and again to the work after they had been disabled and all but killed, as was the case with Jogues, Bressani and many others.

The details of the martyr-deaths occurring on our soil are too harrowing to reproduce at length in the columns of this magazine, but in the interest of militant Catholicity, they ought to be burned into every Catholic mind and emblazoned upon public monuments that all men might realize the price paid for the blessings which we enjoy.

To appreciate the work of the missionaries, some understanding of torture and death is necessary and can best be illustrated perhaps by reference to a few individual cases: Father Francis J. Bressani of the Jesuits was not crowned with a martyr's death. He suffered tortures worse than a thousand deaths, however. In April, 1644, he was with the Huron Indians near Lake St. Peter, when that tribe was attacked by the Iroquois. The Iroquois were successful and Father Bressani and his companion priest were taken prisoners. Father Bressani saw his companion devoured before his eyes. He was then compelled to run the gauntlet. In that frightful race he was crushed beneath the blows of the savages who lined either side of the path, with clubs. His hand was slit open between the fingers.

He was brought to a scaffold, pricked, burned and mangled until he was one continuous wound. Several fingers were cut off, his hands and feet burned and hacked. He was then conducted to one of the Mohawk towns. Here he was obliged to run the gauntlet again. His hands and feet were torn and mangled and he was hung up by his feet in chains. He was then tied down almost naked on the ground and food was laid upon his body, when hungry dogs were set upon him, and his flesh was torn by their teeth. He was finally released, but his wounds were never dressed and corruption soon set in. Unable to use his hands he almost perished of hunger, for few would give him a morsel. He literally walked in living death. An object of disgust, he was at last given to an old Indian woman, who moved to pity, sold him to the Dutch. He was kindly treated by them, and sent to Europe. It may only be said that Father Bressani, upon his recovery begged to return to the missions but was assigned to other work.¹

The tortures of the Jesuit Fathers, John de Brebeuf and Charles Lalemant were of a similar character. Falling into the hands of hostile Indians, their tortures began by tearing out their nails. They too, were obliged to run the gauntlet. Each was bound to a stake and the hands of Brebeuf were cut off, while Lalemant's flesh quivered with arrows and pointed irons thrust into every part of his body. A fire was started near and soon reddened the hatchets of the Indians. These they forced under the armpits and between the thighs of the sufferers, while to Brebeuf was given a collar of these burning weapons. And they devised new tortures; having seen Father Brebeuf baptizing others, who were suffering with him, they thought of baptizing him. While some danced around the victim, slicing off his flesh to devour before his eyes, others heated vessels of water, tore off his scalp, and thrice in derision of baptism poured the boiling water over his head. Tiring at last of the torture, they hacked off the victim's feet, clove open his chest, and took out his noble heart and ate it. After Brebeuf's death they wrapped Father Lalemant in bark and applied fire. As the flame curled around him, he too underwent the cruel mockery of baptism. He saw too, his own flesh devoured before his eyes, or slashed off in wanton cruelty. Every inch of his body from head to foot was charred and burnt. His very eyes were put out by the hot coals forced into them. At sunrise of the

¹ Shea, *History of the Catholic Missions Among the Indian Tribes*, p. 231. For a life of Father Bressani see Campbell, *Pioneer Priests of North America*, Vol. 1, p. 51, et. seq.

17th of March, 1649, they closed his long martyrdom by crushing his skull with a tomahawk.²

These holy victims met death outside the limits of the United States, but their fate was not more terrible than some of those who gave up their lives within the limits of our nation. One such was Father Isaac Jogues, S. J. He and Father René Goupil of the same order were taken captive by the Mohawk Indians. In a fight, Couture, a companion of the missionaries had slain a Mohawk chief, and his punishment was given first. Couture was stripped, beaten and mangled, and when Father Jogues sought to console him, the savages set upon him, and beat him until he fell senseless. Not content with blows, they tore out his finger nails and gnawed the fingers to the bone. They then took flight carrying their prisoners with them, and, reaching one of their villages, Father Jogues was obliged to run the gauntlet, and sank under the blows from clubs and iron rods. Describing this part of his punishment, for he did not then succumb, Jogues says, "God alone for whose love and glory it is sweet and glorious to suffer, can tell what cruelties they perpetrated upon me then." They dragged him to the scaffold and he was again assailed, bruised and burned. His closing wounds were opened afresh, his remaining nails were torn out and his hands so broken and dislocated that they never recovered their natural shape. At a second Mohawk village the missionary was obliged to run the gauntlet again, and his left thumb was cut off by an Algonquin slave. He experienced the same treatment in two other villages. Soon thereafter Goupil's sufferings were ended by death at the hands of the savages. Left alone, this holy man arose from a prisoner to a missionary to the tribe and eventually found his way to France for a brief interval of recuperation. But his heart was in the missions and he was not happy until he had returned. Before undertaking a new journey into the savage country, he declared, "I shall be too happy if Our Lord deign to complete the sacrifice where he has begun it, and make the few drops of my blood shed in this land an earnest of what I would give him from every vein of my body and heart." God granted his desire. Shortly after returning to the Huron missions in 1646, he was again attacked by hostile Indians. This time they pretended to believe him a sorcerer, and, deaf to all reason they began his butchery by slicing off the flesh from his arms and back crying, "Let us see whether this white flesh is of an Otkon (witch)." "I am but a man

² Shea, *op. cit.*, pp. 188-191. For a life of Jogues, see Campbell, *op. cit.*, p. 1, *et. seq.*

like yourselves," replied the fearless confessor, "though I fear not death nor your tortures." Although tortured to the very extremity, he was not then killed, but during the night a savage fiend from ambush, springing forward in the darkness, with a single blow of his tomahawk struck out his life.

During the interval between Jogues' visits to this mission, his friends applied to the Pope for a dispensation to celebrate Mass with his mangled hands. Pope Innocent XI, granted the permission exclaiming "it were unjust that a martyr of Christ should not drink the blood of Christ."³

Another of the great martyrs who came to his death on the soil of the United States was Father Sebastien Rale, S. J., missionary to the Illinois and Abenaki Indians.⁴ His horrible death at the hands of English soldiers and their Indian allies occurred at Norridgewock in Maine, and has been made familiar by Whittier's famous poem, *Mogg Megone*.

Through the chapel's narrow doors,
And through each window in the walls,
Round the priest and warrior pours
The deadly shower of English balls.
Low on his cross the Jesuit falls;
While at his side the Norridgewock,
With failing breath, essays to mock
And menace yet the hated foe,
Shakes his scalp trophies to and fro
Exultingly before their eyes,
Defiant still, he dies.

"So fare all eaters of the frog!
Death to the Babylonish dog!
Down with the beast of Rome!"
With shouts like these around the dead,
Unconscious on his bloody bed,
The Rangers crowding come.
Brave men! the dead priest cannot hear
The unfeeling taunt,—the brutal jeer;
Spurn—for he sees ye not—in wrath,
The symbol of your Savior's death;
Tear from his death-grasp, in your zeal,
And trample, as a thing accursed,
The cross he cherished, in the dust:
The dead man cannot feel!

Another of those horrors which holds a thrilling interest was the martyrdom of Father Antonius Senat, S. J., in Memphis. Father

³ Shea, *op. cit.*, pp. 207-17.

⁴ See Campbell, *op. cit.*, Vol. 3, pp. 288-308.

Senat was laboring in the Illinois missions at Peoria and Vincennes when the Governor of Louisana determined to punish the Chickasaw Indians for their attacks upon the whites. He went with Vincennes, the commandant at the post on the Wabash which afterwards became the town and city of Vincennes and Pierre d'Artaguet, the commandant of the Illinois as chaplain. An untoward event threw him, the two commandants and twenty-two Frenchmen into the hands of the Indians and English who were leading the fight. Their fate was described by one of the fathers of the same mission a few years later.

It is certain that each and all, piously kneeling together with their missionary, chanted long and loudly many prayers—which the Savages from whom we learned the fact, called “a song to go above.” They repeated the same pious hymns while they were being led to the two piles, or were carried thither—as was the case with those who were unable to walk, owing to their wounds; nor did they interrupt their singing amid the fire until they fell, half burned or suffocated by the flames.”

All accounts of this tragic crime agree that Father Senat was free to escape and was offered a horse to carry him to safety but as Father Mathurin le Petit, the Superior of the mission said in his report to the Superior General of the Jesuits in Rome, “He preferred yielding to the fury of the barbarians, rather than leave without spiritual succor the brave head of the army and the French, whom he saw stretched on the ground through their wounds or carried off by the enemy.” Such was the behavior of all the missionaries under all similar circumstances.⁵

It seems necessary to remind ourselves that these tragic events did not occur in the early days of the Church when every man's hand was against the Apostles and their neophytes, but in the sixteenth, seventeenth and eighteenth centuries of the Christian era. Not in faraway Asia or Africa or even Rome but on the fair soil of the United States.

Nor are the accounts of these horrors matters of ancient history to be waived aside as distortions of disordered imaginations; they are as well authenticated as the events of the Revolutionary War. The details are, too, just as definite, and translated into tabular or statistical form they read in part as follows:

MARTYR AMERICAN MISSIONARIES

This roster contains only the names of those holy men who came to a violent death or were tortured nigh unto death for the Faith.

⁵ Thwaites *Jesuit Relations*, Vol. LXVIII, pp. 309-11, and Vol. LXIX, pp. 209-31.

It does not take into account the many others, who like Father James Marquette, S. J., and the Jesuit missionaries of Maryland and many others, died as a result of the hardships and privations of the missionary work in which they engaged.*

MARTYROLOGY

1542	Fray Juan de Padilla, <i>Franciscan</i>	Kansas
	Brother Luis de Escanola, <i>Franciscan</i>	New Mexico
1544	Fray Juan de la Cruz, <i>Franciscan</i>	New Mexico
1549	Fray Luis Cancer de Barbastro, <i>Dominican</i>	Florida
	Fray Diego de Peñalosa, <i>Dominican</i>	Florida
	Brother Fuentes	Florida
1566	Fray Pedro Martinez, <i>S. J.</i>	Georgia
1571	Fray Juan Bautista Segura, <i>S. J.</i>	Virginia
	Fray Luis de Quiros, <i>S. J.</i>	Virginia
	Brother Gabriel Gomez, <i>Jesuit Novice</i>	Virginia
	Brothers Zerralos, Solis, Mendez, Redondo and Linares, all <i>Jesuit Novices</i>	Virginia

* In Father Holweck's article alluded to in Note 1, he has included a number of devout people who did not suffer violent deaths, but who made prodigious physical sacrifices, virtually causing their deaths. Amongst such are named Mother Elizabeth Ann Seton, who died in Emmitsburg, Maryland, January 4, 1821, and whose canonization has already been proposed. Catherine Tegakwitha, the "Lilly of the Mohawks", who was born at Ossernenon, New York, and practiced the faith under most trying conditions. Her death occurred April 17, 1680, and the Councils of Baltimore and Quebec have petitioned for her canonization. Maria Jesus de Agreda, Abbess of the Nuns of the Immaculate Conception, venerated at Gran Quivira, New Mexico, and who died in 1618. This pious woman has already been declared Venerable. Father Antonio Margil, Franciscan, at times of San Antonio, Texas, who died in Mexico City, August 6, 1726, and whose virtues were by Pope Gregory XVI in 1836 declared heroic. Rev. Francis Seelos, C. SS. R., who died at New Orleans, October 4, 1867, and whose cause of beatification is in progress. Father Felix de Andreis, C. M., Vicar-General of the Diocese of Louisiana, who died at St. Louis, October 13, 1820, and whose process of beatification has been begun at Rome. Madame Philippi Rose Duchesne, Foundress in America of the first houses of the Society of the Sacred Heart, who died in St. Louis, October 18, 1852, preliminary steps for whose beatification have been taken. Father Antonio Dias de Leon, who labored for ten years at the Nacagdoches Mission in Texas, and was on November 4th or 5th, 1834, secretly killed by "turbulent American frontiersmen and their itinerant ministers." Father Magin Catala, Franciscan, who died at Santa Clara, California, November 22, 1880, and whose cause has been instituted at Rome. Brother Jean Guerin, S. J., who was a companion of Father Menard, mentioned in the above roster, killed by the Indians near Oshkoosh, Wisconsin, in 1672, and the well-known Father Junipero Serra, O. F. M., the Apostle of California, who died at Monterey, California, August 28, 1784.

1582	Fray Francisco Lopez, <i>Franciscan</i>	New Mexico
	Fray Juan de Santa Maria, <i>Franciscan</i>	New Mexico
	Brother Augustin Rodriguez	New Mexico
1597	Fray Pedro de Corpa, <i>Franciscan</i>	Georgia or Florida
	Fray Juan de Silva	Georgia or Florida
	Fray Blas Roderiguez, <i>Franciscan</i>	Georgia or Florida
	Fray Miguel de Aunon, <i>Franciscan</i>	Georgia or Florida
	Fray Francisco de Velasco, <i>Franciscan</i>	Georgia or Florida
	Brother Antonio Badajoz, <i>Franciscan</i>	Georgia or Florida
1613	Brother Gilbert du Thet, <i>Jesuit Novice</i>	Maine
1631	Fray Pedro Miranda de Avila, <i>Franciscan</i>	New Mexico
1632	Fray Francisco Letrado, <i>Franciscan</i>	New Mexico
	Fray Martin de Arvide, <i>Franciscan</i>	New Mexico
1633	Fray Francisco Porras, <i>Franciscan</i>	Arizona
1642	Père René Goupil, <i>S. J.</i>	New York
1644	Père Joseph Bressani, <i>S. J.</i> (Tortured)	New York
1646	Père Isaac Jogues, <i>S. J.</i>	New York
1653	Père Joseph Poncet, <i>S. J.</i> (Tortured)	New York
1661	Père Menard, <i>S. J.</i> (Lost)	Wisconsin
1670	Fray Pedro de Avila y Ayala, <i>Franciscan</i>	New Mexico
1680	Père Gabriel de la Ribourde, <i>Recollect</i>	Illinois
	Fray Juan Bautista de Pio, <i>Franciscan</i>	New Mexico
1687	Père Zenobius Membre, <i>Recollect</i>	Texas
	Père Maxime le Clerq, <i>Recollect</i>	Texas
	Père Chefdeville, <i>Sulpician</i>	Texas
1689	Fray Manuel Beltrau, <i>Franciscan</i>	New Mexico
1696	Fray José de Arbizu, <i>Franciscan</i>	New Mexico
	Fray Antonio Carbonel, <i>Franciscan</i>	New Mexico
	Fray Francisco Corvera, <i>Franciscan</i>	New Mexico
	Fray Antonio Moreno, <i>Franciscan</i>	New Mexico
	Fray Francisco Casaña, <i>Franciscan</i>	New Mexico
1702	Rev. Nicholas Foucalt, <i>Sem. Foreign Missions</i>	Mississippi
1704	Fray Juan de Parga, <i>Franciscan</i>	Florida
	Fray Manuel de Mendoza, <i>Franciscan</i>	Florida
	Fray Marcos Delgado, <i>Franciscan</i>	Florida
	Fray Angel Miranda, <i>Franciscan</i>	Florida
1706	Rev. Nicholas Bernardin Comtuntni Delhalle, <i>Recollect</i>	Detroit, Michigan
	Rev. Jean-Francis Buisson de St. Cosme, <i>F. M.</i>	Louisiana
1708	Père Jacques Gravier, <i>S. J.</i> , Died of wounds received in Illinois.	Died in Louisiana
1724	Père Sebastien Rale, <i>S. J.</i>	Maine
1729	Père Paul du Poisson, <i>S. J.</i>	Mississippi
1730	Abbe Gaston, <i>F. M.</i>	Illinois
1736	Père Antonius Senat, <i>S. J.</i>	Mississippi
	Père Jean-Pierre Aulneau, <i>S. J.</i> , Killed beyond the Minnesota line	Massacre Island
1752	Fray José Francisco Ganzabal, <i>Franciscan</i>	Texas
1758	Fray Alonso G. de Terreros, <i>Franciscan</i>	Texas
	Fray José Santiestevan, <i>Franciscan</i>	Texas
1775	Fray Luis Jayme, <i>Franciscan</i>	California

1781	Fray Juan Diaz, <i>Franciscan</i>	California
	Fray Matias Morena, <i>Franciscan</i>	California
	Fray Francisco Garces, <i>Franciscan</i>	California
	Fray Juan Barraneche, <i>Franciscan</i>	California
1812	Fray Andres Quintana, <i>Franciscan</i>	California'

In preparing this roster, only the names of such persons have been included as have been described in detail in letters or documents with every quality of authenticity. A large number of missionaries in addition to this list are known to have met a violent death but in some such cases only the first or last name of the victim has come down to us and in some cases no name can be given. In 1657, eight Franciscan missionaries were drowned on their way to Florida. In 1765 several Franciscan missionaries were killed by the Pueblo Indians in New Mexico. In 1680 twenty-two Franciscan missionaries were killed in a general massacre by revolting Pueblo Indians in New Mexico.⁸

On our northern border in the Canadian missions another large number of men died for the faith. Included in the Canadian list are Fathers Nicholas Viel, Rec., Anne de Noüe, S. J., Anthony Daniel, S. J., John de Brebeuf, S. J., Gabriel Lalemant, S. J., Charles Garnier, S. J., Natalis Chabanel, S. J., Leon Garreau, S. J., Nicholas Benedict Constantine, Rec., Benjamin Mary Petit, Sec., and James le Maitre, Sulpitian.⁹

⁸ For the year 1680, Father Holweck takes from Prince, *Spanish Mission Churches*, a list of martyred missionaries arising out of the revolt of El Popé in New Orleans, as follows: Father Juan Bautista de Pio, O. F. M., Father Juan Bernal, Father Juan Domingo de Vera, Father Fernando de Velasco, O. F. M., Father Tomas de Torres, Father Simon de Jesus, O. F. M., Father Matias de Renden, O. F. M., Father Juan de Jesus, Father Lucas Malderando, O. F. M., Father Juan de Val, O. F. M., Father Antonio Mora, Lay Brother Juan de Pedra, O. F. M., Father Lewis de Morales, O. F. M., Lay Brothers Anton Sanchez de Pro and Lewis de Baeza, Father Manuel de Tinoco, Father Hose de Figuras, O. F. M., Father Hose de Trugillo, O. F. M., Father P. Juan Talaban, Father Francesco Antonio de Lorenza, Father Juan Montesdoco, Father Lorenzo Analisa, Father Juan Espinosa, and Brother Sebastian Casalda.

⁹ Father Holweck calls attention to other attempts at formulating a martyr-ology or roster of American martyrs. "We have found three lists of American martyrs," says Father Holweck, "one in the *Catholic Encyclopedia*, (Vol. 10, p. 390); another in the *American Catholic Historical Researches* (October 1906, p. 332), and a third, revised list, in the same publication (January, 1907, p. 75).

It should be stated that Father Holweck's article is exceptionally interesting, by reason of the fact that it is constructed to follow the order of the calendar, and also because a quite satisfactory sketch of each of the holy persons is given together with a brief account of the killing.

⁹ For an account of the Canadian martyrs and confessors, as indeed for

The killing and mutilation of Stephen and Frances Gononakoa, at Onondaga, New York in 1690, native Indians and devout converts expressly on account of their refusal to renounce the faith, is one of the most tragic chapters in the history of America.¹⁰

Since the foregoing was put in type the writer has had the pleasure of reading a very interesting article in the *Proceedings of the Antiquarian Society of Massachusetts*, written by Henry F. Depuy, giving an account of a very interesting book of considerable antiquity, but heretofore very little known. Of this work Mr. Depuy says:

"It is the purpose of this paper to call attention to an authoritative source of information as to the Jesuit Missions till now almost entirely unknown to American investigators—*The Life of Francisco de Borgia*, the third General of the Jesuits, written by Father de Ribadeneyra and printed in Madrid in 1592."

Father Pedro de Ribadeneyra was the author of several books including a Life of Loyola, a Life of Laynez, as well the Life of de Borgia referred to.

Mr. Depuy states that he has not been able to locate a copy of any edition (there were several) in any public library in America. The British Museum catalogue contains a reference to two editions. The copy from which Mr. Depuy quotes was owned by himself and is now in the library of Mr. Henry E. Huntington.. "I obtained it," said Mr. Depuy, "through Mr. Robert Dodd, and a name on the title page indicates that in the early part of the nineteenth century it was the property of Alfred Hennen of New Orleans." The book contains four chapters on the establishment of the Jesuit Missions in America, under the following titles:

Chapter 6: "The entrance of the Company into the West Indies, and the death of nine of them in Florida."

Chapter 7: "Our men go to Peru, and to New Spain."

Chapter 10: "The death which the heretics gave to 39 of the Company, who were going to Brazil."

Chapter 11: "Concerning 12 others of the Company who likewise died at the hands of the heretics."

These chapters are of especial interest in connection with the American Martyrology, of which we are feebly attempting to write, in that they describe the martyrdom of many of the men listed in our

nearly all of the North American Missionaries, John Gilmary Shea's *History of the Catholic Missions Among the Indian Tribes* is the best authority yet published.

¹⁰ Father Holweck has a brief but satisfactory account of these devout Indians.

Martyrology. With reference to the Missions of Florida Father de Ribadeneyra writes:

“And so in the year 1568 Father Francisco, in order to continue the work they had undertaken, sent eleven of the Company, the Superior of whom was Father Juan Baptista de Segura; these were to be joined by father Rogel and brother Francisco or Villareal, companions of father Pedro Martinez, who, after the latter's death, retired to the port of Habana, and had already returned to Florida, whither the eleven fathers and brothers departed from Saulucar on March 13, 1568. There went with them a *Cacique* or chief of the country of Florida, whom the Governor Melendez had brought with him from Florida to Spain. And having been instructed in the matters of our holy religion (fol. 142) he received with great expressions of joy and happiness the waters of holy baptism and was called don Luys. For it was believed that because he was familiar with that country and a high personage who had many relations, that he would be able to help our men in the conversion of his subjects and friends, as he had promised to do.

Father Baptista de Segura and seven of his companions having arrived in Florida (for the rest of them remained in Habana), they courageously penetrated the country, guided by don Luys, without permitting a single spanish soldier to accompany them, altho many had offered to do so. They wore their ornaments (vestments) and whatever was necessary for saying mass, and devotional books. They passed through great deserts and swamps, of which there are many in that country. Their provisions were soon exhausted and they had to support themselves on the herbs they found in the fields and on the water they found in the pools. They arrived in the country of don Luys, which was a considerable distance from the sea and from every human shelter, and was inhabited by naked savages. Don Luys informed them that they should await him in a half deserted village, and he went to another, where his people were, five leagues further on. (fol. 142a) And when the fathers had waited six days longer than had been agreed upon, father Baptista de Segura sent a father and one of the brethren to learn why he did not come and whether he wished that they should come to where he was. On arriving (whether it be because don Luys had apostatized and returned to his idolatries and was confused, or because he had already planned and plotted the wickedness), he and his relatives fell upon the padre and the brother and killed them. And at dawn of the following day, with don Luys as captain and guide, they fell upon and killed the rest of them, whom they found, all six of them, kneeling, and awaiting death with joy and devotion. Then they stripped them of their garments, stole their ornaments and altar accessories, put on the clothes of the dead and danced in their intoxication. Three of them went to open a little chest of the fathers, thinking to find some valuables in it. But they found in it a book of the holy Scriptures, a missal, and devotional books, rosaries, images, hair cloth, disciplines and a sacred crucifix, which they looked upon very intently, and as they looked, they fell suddenly dead. Those of their companions, who were present, were so wonder struck (fol. 143) and amazed at what they saw, that without touching a thing they each went their way. All this was seen and noted by a Spanish boy, whom the fathers had with them, and whose life was spared because he was a boy and because they knew that he could not preach to them. He remained a captive among them for several

years until the Lord freed him from such a barbarous, fierce nation, and he related what we have just told.

Those who died there for the propagation of our holy faith were: father Baptista de Segura, a native of Toledo (who because of his virtues and his religious life had been much loved in Spain by father Francisco); father Luys de Quiros, and the brethren Gabriel Gomez, Cauillos, Juan Baptista Mendez, Pedro de Linares, Christoual Redondo, and Gabriel de Solis. I have set down their names here in order that the memory of these fortunate clerics may be preserved, who in their zeal for souls shed their blood with such constancy and joy."

The learned author tells in satisfactory detail of the death of thirty-nine members of the order on their way to Brazil. After describing the journey Father de Ribadeneyra says that when the party was

"Sailing around the Canaries their familiar conversations were about martyrdom, and speaking among themselves, said: 'O if it should only please God our Lord that upon this sea, we should meet with someone who, for the cause of the Catholic faith would take our lives.' What a happy fate and what a joyous day it would be for us, and of how many and how cruel enemies we should free ourselves with this one enemy of our bodies.' While engaged in these conversations, finding themselves very near the port of La Palma, they saw bearing down upon them five French vessels, in which was Jaques Soria, a famous corsair, and subject of the Queen of Navarre; he and his (fol. 154) Queen professed heresy and were capital enemies of the Catholics. He came in a large, powerful galleon with much artillery and many men. Father Ignacio, when he saw the danger, knew that this was what his heart had previously told him and what the Lord had given him to understand. And after encouraging his people to fight and die for the faith, showing them that they could not fail to gain the victory, either conquering their enemies or dying at the hands of the heretics for Jesus Christ, he drew forth a portrait of our Lady, painted by Saint Lucas, which he had brought from Rome, and turning to his companions who were singing the Litany, and with copious tears asking the Lord for mercy and for forgiveness of their sins, and with cheerful mien and courageous heart, said to them: 'Up, my dear brethren! My heart tells me that on this day, just as we are, we are all to go to dwell in Heaven with Jesus Christ, our Redeemer, and with the glorious Virgin Mary, his mother, and all that Blessed company. Do you not see how greatly we are favored, for instead of Brazil we are making port in Heaven? Let us pray, Brethren, and bear in mind that this is the last hour that God gives us, to deserve and prepare ourselves to die for love of Him.' fol. 154a). All raised their hands, and with eyes filled with tears raised to heaven, said in a loud voice: 'Let it be so, Lord; may Thy holy will be fulfilled in us, for we are all here ready to give our blood for you.' To be brief, the heretics came and grappled with the Santiago and although there was some resistance, and there were some deaths among the enemy, they boarded the ship and overpowered it. And when Jaques Soria learned that there were fathers of the Company of Jesus on board, he commanded that they be all killed without sparing anyone, saying in a loud voice: 'Kill, Kill the Papists, who are going to sow false doctrine in Brazil.' And though he had spared the lives of two secular

clerks and other fathers of Saint Francis who had fallen into his hands a few days before, so great was the hatred and rage he had against the Jesuits (for so he called the members of the Company), that he did not wish to pardon any, although many of them were young and novices. After the vessel had been captured Jacques himself approached with his galleon and cried: 'Throw these dogs of Jesuits, these papists and enemies of ours into the sea.' And soon as they heard this command of their captain, his heretical soldiers, (Calvinists, like himself) grappled with our men, and stripping them of their poor cassocks, and giving them many wounds, especially to those (fol. 155) who were priests and wore the tonsure, and cutting off the arms of some of them, threw them into the sea. But because father Ignacio de Azevedo like a valiant soldier of God and a priest and Captain of the others, was encouraging them with the image of our Lady in his hands and saying: 'Let us die cheerfully, brethren, for the service of God and for the confession of his faith which these, his enemies, impugn,' one of the heretics slashed his holy head so fiercely that it was cleft open to the brain. And the valiant priest without withdrawing nor moving from the spot awaited the blow; and then they gave him three thrusts, so that he fell, saying in a loud voice: 'May men and angels be my witness that I die in defence of the holy Roman Church and all that it confesses and teaches. And turning to his companions and embracing them with singular charity and cheerfulness, he said: 'Children of my heart, have no fear of death; be grateful for the mercy which God shows you in giving you the fortitude to die for Him, and since we have so faithful a witness, and so liberal a remunerator, let us not be faint-hearted nor weak to fight the battles of the Lord.' And having said these words, he expired. The heretics attempted to wrest from his hands the image of our Lady, but were unable to do so. Brother Benito de Castro, who, bearing a crucifix in his hand and showing it, said: 'I am a Catholic and son of the Roman Church,' him they pierced with three shots of an arquebus. And seeing that he was still upright and continuing in his confession, they cast him into the sea. Another brother, named Manuel Alvarez, who was burning with living flames for the love of God and desired to die for Him, and who rebuked the heretics for their blindness, him they wounded in the face, and being stretched on the ground, they broke his legs and arms. They did not kill him, in order that he might suffer greater pain, and he, turning his peaceful eyes upon his brethren, said: 'Envy me, I beg you, brethren, and do not pity me, for I confess that I never deserved of God so much good as he does me in these torments and this death. Fifteen years I have been in the Company, and for ten years I have wished and prepared myself for this voyage to Brazil and with this happy death I consider myself well rewarded by God and the Company for all services.' And breathing his last breath, they cast him into the sea. And because they found two brethren kneeling in prayer before the images which they (the heretics) so hated, they attacked them with diabolical rage and fury, breaking the skull of (fol. 156) one of them with the pommel of a sword, and scattering his brains, so that he fell dead. This brother's name was Blas Ribero. The other brother, who was named Diego de Fonseca, received such a dagger-thrust in the mouth that it severed his tongue, and crushed his jaw-bone. And father Diego de Andrada (who, father Azevedo being dead, was the chief and head of the rest), because they saw that he was a priest and confessed some of his companions, and was encouraging them, saying: 'Prepare your souls, my brethren, for your redemption is close at hand,' him, after giving him many stabs, they cast, still living, into the sea.

While this was happening two of the brethren named Gregorio Escrivano and Alvarado Mendez were sick in their beds, and though they might have concealed their fear and remained quiet, yet with the desire they had of dying for Christ, they arose as best they could and putting on their cassocks, with bare feet and half naked, they joined their brethren, that they might not lose so good an opportunity, and so they died with them. The heretics had carried another named Simon de Acosta to the galleon of Jaques, thinking that he was the son of some gentleman or titled personage, for he had this appearance and was only 18 years old, and of good manners. Jaques called him aside and asked him whether he also (fol. 156a) belonged to the Jesuit priests. And though by denying it he could have escaped with his life he would not, but rather confessed that he was a companion in religion and a brother of those who died for the Catholic, Apostolic and Roman faith. This so enraged Jaques that he had him beheaded and cast into the sea. In this manner the heretics, on account of their hatred and abhorrence of our holy religion, killed thirty-nine fathers and brethren of our Company. It is not right that we should keep silent as to their names, for they are written in the book of life. They were: the Provincial Ignacia de Azevedo, Diego de Andrada, Antonio Suarez, Benito de Castro, Juan Fernandez de Lisboa, Francisco Alvarez Covillo, Domingo Hernandez, Manuel Alvarez, Juan de Mayorga, Aragonese, Alonso de Valera of the Kingdom of Toledo, Gonzalo Enriques Diacono, Juan Fernandez de Braga, Alexo Delgado, Luis Correa of Evora, Manuel Rodrigues de Halconete, Simon Lopez, Manuel Hernandez, Alvaro Mendez, Pedro Munoz, Francisco Magallanes, Nicolas Diney de Verganza, Gaspar Alvarez, Blas Ribero de Braga, Antonio Hernandez de Montemayor, Manuel Pacheco, Pedro de Fontaura, Simon de Acosta, Andrez Gonzalez (fol. 157) de Viana, Amaro Vaz, Diego Perez de Mizca, Juan de Baeza, Marcos Caldera, Antonio Correa del Puetro, Hernan Sanchez of the Province of Castile, Gregorio Escrivano of Logrono, Francisco Perez Godoy of Torrijos, Juan de Zafra of Toledo, Juan de San Martin, native of Illescas and Estevan Zurayre Vizcaino. The latter was a very artless man, and when he left Plasencia for this voyage he said to father Joseph de Acosta, who was his confessor, that he was going cheerfully to Brazil, because he was certain that he was to die a martyr. And being asked how he knew it, he replied that God had revealed it to him. So that of forty of the Company who were in that vessel, one man alone, Juan Sanchez escaped death, and it was in this manner. When the heretics separated the men, putting one on one side those who were to be killed, and on the other those who were to be spared, they examined their hands and garments. And when they saw that the brother was young, and that his hands were dirty and callous and that he wore a short beggarly jacket, they asked him whether he was the cook, he answered yes, which was the truth. They therefore kept him to make use of him in the kitchen (fol. 157a) and he remained with them until they returned to France, where our Lord freed him of their control, that he might be a witness and relate to us what we have here told of the death of his companions, although not he alone, but many others were present and afterwards gave an account of all that had happened. But in order that the number should be exact, and that there should be forty crowns for the forty of the company who had entered into the vessel with the purpose of dying for Jesus Christ, in place of this brother Juan Sanchez who escaped, the Lord gave us another who was called San Juan, a virtuous and upright youth, and nephew of the ship's captain. He took such a liking to the brethren of the Company, that he asked to be admitted to it.

And although father Ignacio did not receive him, he never left his side, nor did he cease to take part in the prayers and penance of the brethren, and he considered himself as one of them, and as such was treated. At the time when the heretics separated those of the company from the secular persons, he passed over to their side (i. e., of the fathers), and without a word allowed himself to be led to death, in order, by this means, to enter into the Company of the blessed in Heaven."

Father de Ribadeneyra tells in Chapter 11 of the death of twelve more members of the order who were sailing from the West Indies and were attacked by Corsairs. The governor and leader of the expedition was first killed, and subsequent proceedings are best described by Father de Ribadeneyra:

"The Captain having been killed, the enemies overcame the ship and took possession of it, and entering with great fury into a little cabin where father Castro was hearing the penance of the master of the vessel, who was severely wounded and about to die. On seeing him (father Castro) they recognized that he was a Catholic priest and that he was administering the sacrament of the confession, which they so much hated. They fell upon him with great rage and killed him. They did the same to father Pedro Diaz, who up to that time had likewise been confessing, and who had hastened up to where father Castro and brother Gaspar Goes were. As the latter was a youth of tender years the father had ordered him not to part from his side. The other eleven who remained alive encouraged one another to be constant and to die cheerfully for the Catholic faith. The heretics, after (fol. 159a) striking them with their fists, insulting and maltreating them, bound their hands behind their backs and locked them up in a compartment, and placed guards over them. But because brother Miguel Aragones, as his hands were being tied, uttered a groan of pain (for he was badly wounded in the arm) they threw him, and another brother who was by his side, into the sea. The rest remained bound that night, listening to the greatest insults and reproaches, and to frightful blasphemies against God our Lord and his Church, as they were uttered by those infernal furies. Day having come, the first prayer the heretics made was to condemn to death all Jesuits, their enemies, for so they call them and for such they hold all members of the Company. At first they resolved to hang them all to the yards of the vessel but afterwards, thinking they might get great wealth of gold and silver from them, (which they thought they were bringing to Brazil to adorn the Churches), they gave up their plan, until, realizing that they were disappointed, they attacked them with the greatest barbarity, insulted them and beat them with clubs, calling them dogs, thieves, Papists (fol. 160) and enemies of God. Those of the Company neither defended themselves, nor did they avoid death, but meek as lambs they permitted themselves to be cast into the sea. Five of the fortunate brethren who knew how to swim, came together, and being in the water encouraged one another to die, until strength and breath failing them, they said: *Tibi soli peccavi*, and three of them expired. Of the other two, one, named Diego Hernandez swam so long till he reached one of the smaller French vessels which was lagging behind, and into which he was taken up and sheltered by the will of the Lord. The other, who was named Sebastian Lopez remained in the sea that night, which was very dark and much rain was falling. But seeing a light one of the vessels about half a

league off, he followed it till he reached it, and entreated those on the vessel to help him and take him on board. But he found only cruel words and worse deeds (as those of the heretics are wont to be) and as a last remedy he went to one of the barks or small boats, and into it he was received by a man, who, although a heretic and an enemy, was not so cruel nor furious as the rest, in a word, was more human. The latter received him and hid him in a corner, giving him (fol. 160a) something to eat and some clothing. Twelve men died on this ship: father Pedro Diaz, father Francisco de Castro, and the following brethren: Alonzo Hernandez, Gaspar Gois, Andres Pays, Juan Alvarez, another Pedro Diaz, Fernando Alvarez, Miguel Aragones, Francisco Paulo, Pedro Hernandez, Diego Carvallo, and the two who escaped by swimming (from whom and from others this story was learned) were named Sebastian Lopez and Diego Hernandez, as we have said."

If we have used the words martyr and martyrdom unwarrantedly, we have a precedent in the language of Father de Ribadeneyra. In concluding Chapter 11 the historian says:

"I have dwelt upon this narrative because the martyrdom of these fifty-one fathers and brethren of the Company is such an exemplary matter for all who read it. And for those of the Company, especially, it is an inestimable benefit which we have received from the Lord, and a great incentive to imitate those who have gone before us, and to seek new opportunities to increase and extend throughout the world the light of the holy Gospel and to wrest from the claws of Satan the souls which Christ our Lord redeemed with his blood, although it be at the cost of our own and with the loss of all that the world promises and cannot fulfil."

The incidents detailed in these chapters are noticed in some other works, but in no place so circumstantially. Students of history will hail the discovery of this new source book.

JOSEPH J. THOMPSON.

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Illinois Catholic Historical Society

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EDITORIAL COMMENT

A Shifting of Purview. A bulletin of the Catholic University, Washington, D. C., after detailing the successful career of the Catholic Historical Review of Washington, D. C., says:

"The creation of two other scholarly reviews—the ILLINOIS CATHOLIC HISTORICAL REVIEW and the *St. Louis Catholic Historical Review*—naturally limits the field geographically, and more than once during the past six years the editors of the Review have debated the problem of relinquishing the field to the six Catholic Historical magazine now devoted to this subject in the United States, and of entering the broader and more general field of church history, from the beginning of Christianity down to the present. At last they have decided upon this, and with the April, 1921 issue the REVIEW, while keeping its present size and character, launches out into the field. No periodical in English for this purpose exists."

In view of this change of policy of the Catholic Historical Review of Washington, D. C., it seems advisable to broaden the field of the Illinois Catholic

Historical Review with the view to covering at least a part of that vast territory lying between the Allegheny Mountains and the Pacific Ocean, which otherwise would not be so completely represented. True, there is the St. Louis Catholic Historical Review, which is very ably conducted, and the Acta et Dicta of the St. Paul Catholic Historical Society, that will assume a large part of that burden. It would be of great value we believe if Catholic Historical societies were formed in New Orleans, Colorado, California and, possibly, in New Mexico and somewhere in the far Northwest, Oregon or Washington. But until these needs are supplied and indeed so long as the necessity lasts, it seems advisable for the ILLINOIS CATHOLIC HISTORICAL REVIEW to open its columns to history writers of all this territory. It need hardly be stated that the spread of the history of Illinois and the Illinois country will still remain our chief object, and our desire for authentic historical information respecting Illinois and the Illinois country will remain as keen as ever.

Catholic History Conserves and Spreads the Faith. As laymen and upon our own authority we would feel timid about making an assertion such as that contained in the heading for this article, even though we subscribe to the truth thereof. Fortunately we are not obliged to make the assertion upon our own authority, but are privileged to quote one of the brightest minds connected with the American press. With the approval of the writer, the Reverend Richard H. Tierney, S. J., it is our purpose to quote freely from an address delivered at the meeting of the United States Catholic Historical Society, in New York, March 7, 1917. The Reverend orator as an introduction told his audience, "My purpose is to argue that in American Catholic history we have an apt, if unused, means for the exaltation and preservation of the faith, and for the spread of it among those over whose souls lies the pall of prejudice and infidelity." Proceeding to his argument, Father Tierney says:

"My contention about the exaltation of Catholicism through history needs no labor; heroes inevitably exalt the doctrines by whose power they were made strong and in whose interest they died. And our history is a record of heroes whose blood lies on our highways and byways, whose voices resound in our forests and on our plains. Preservation and spread of the Faith follow on after its glorification; but this is too facile a truism to be impressive. The point at issue needs argument.

History of itself is a most important instrument; education in turn is the first step towards the conservation and propagation of any doctrine or spirit, Catholic or otherwise. Indeed there is more disciplinary power in history than in very many of the topics that are so painfully stressed in the modern classroom. The value of a study is measured by the strength of the appeal which it makes to the faculties under training. Its worth is commensurate with its inherent power of developing the soul. Thus, mathematics is good, because it trains the intellect to caution, clearness of vision, accuracy of thought. The physical sciences are valuable because, besides partaking of the advantages of mathematics, they arouse curiosity, foster and strengthen desire for knowledge, stimulate initiative. Literature justifies itself by its humanistic element, which appeals directly to the imagination and intellect, and through them, in a less degree, to the will. No one denies the educational value of these subjects. To do so, were to confess ignorance of their nature and of man's faculties. But there is one point to be noted in their regard. Valuable as they are, there is not one of them which appeals as directly and forcefully to all the faculties as history. Mathematics touches the will only remotely and accidentally, in that now and then it calls for persistent effort, the father of patience. Literature does not of

necessity exert notable power beyond the imagination and intellect. A description of a sunset may be an exquisite piece of literature, its imagery may be sublime, its language choice, its periods may roll and swing with incomparable vigor and grace, but there its worth may end. It may not, and does not arouse passions of any ethical value. It generates admiration, not heroism or high resolve of any kind.

It is not so with history. By its very nature this plays directly and forcefully on all the faculties. It combines the advantages of mathematics, science and letters. It constrains the memory by dates and names of men and places and other such items. It vitalizes the imagination with pictures that glow with color and fairly dance with a life all their own. Battle-lines sway, charges are made, cannons roar, swords and bayonets flash in the sunlight, repulses are effected, men are bleeding, men are dying, the martial notes of battle give way to the plaintive dirge of death, the imagination revels in sublime and tragic pictures done in the blood of men, instinct with the surging life and the heroic passions of men. The phantasy cannot remain inactive, untouched. A mute canvas, the shadow of history causes it to leap with a new life. History itself electrifies it into new and better vitality. Nor is this science slack in its play upon the intellect. Do not mistake the nature of history. It does not consist in pages of facts put together in orderly fashion. It is a record of life, and each life is a philosophy, good or bad. Beneath the facts runs a current flowing from heart to heart, shaping the destinies of men and nations. God's Providence, man's passions—in these lie the pith and kernel of history.

Hence, history is a philosophy. And philosophy pertains primarily to the intellect. Cause must be distinguished from occasion and effect. Effect must be traced to cause. Evidence must be discussed and weighed. Certitude must be distinguished from mere opinion. The intellect must be ever active. History is prodding it, exercising it, training it. And so, too, the will. For history is the record of God's relation with men, men's relations to God and to one another. It shows forth an interaction between heaven and earth, and between man and man. Therefore it is essentially religious and ethical. Virtue and vice appear on its pages, one to be rewarded, the other to be punished. Heroism is frequent, so, too, is cowardice—each with its moral lesson. Passion plunges individuals and nations into misery. A Helen is stolen, and war decimates nations. A king lusts for a new wife, and his kingdom is convulsed for generations. The sword replaces the olive-branch. The gibbet looms hideous in the marketplace. Fires are lit in the public squares. The country runs red with the blood of saints and the wine of debauchees. Demons revel in silk and broadcloth. Saints pine away in rags and tatters. Lust is enthroned, sanctity is its footstool. Sword and scepter are in adulterous hands. Manacles bind the wrists of saints. The crown is the portion of ungodly brows, the axe the portion of holy heads. Vice is holding revel. But God is over all, biding His own good time. This is history; a record not of isolated instances of good and evil, but a philosophy of life working itself out logically.

Hence, by its very nature, this science appeals also to the will, directly and forcefully. And its lessons lie so close to the surface that they produce effects by their very presence, without the necessity of preachment. Judged, therefore, from a psychological and pedagogical standpoint, history of itself is a most powerful educator. If this be true of history in general, it is, preeminently true of American Catholic history. God's finger has written our glorious records; and spelled thereon are names and deeds to engage, each in its own way, all the faculties. No soul so dead as not to be enlightened and inspired by such names and such deeds, the Catholic soul to glow with pride over its precious heritage, the other soul to be haunted by new thoughts and new aspirations, a double earnest for the conservation and propagation of the Faith.

Apt to our purpose is an eloquent passage from Quintilian's *Institutio Oratoria*. He asserts that a boy's thoughts and ambitions will be stimulated by the thrilling narrative of stirring scenes in which ambition urges noble men to more than heroic deeds. He feels that such a story is in itself enthralling, full of interest that never lags. And he is confident that many of the finer lines which urge to manly virtue and endeavor will cling to the pupil's mind, and

though dimly apprehended at first, will flash with their inner meaning on his intelligence as that intelligence ripens, and may kindle and foster in the mind a love of glory and of virtue as a path to glory. And the child is father to the man. The inference is clear."

The Reverend writer has given us a most happy thought in relation to the part which emotion plays in history and in history writing. From time to time writers have warned us against permitting the slightest evidences of emotion to enter into the recording of history. With such writers Father Tierney clearly disagrees:

"But bear with me while I elaborate one phase of this problem. I am about to make a double statement that at first sight will appear ridiculous, but I shall leave it to your further and unbiased thought for justification. Religion is protected and nourished by emotions; and the Catholic history of the United States is a fountain of emotions. All history is filled with pictorial and dramatic elements that appeal to the imagination, the faculty which stirs emotion the most readily. This may be scoffed at, not because it is absurd, but because history has fallen on hard times. It has been well-nigh ruined in the name of science. Our scholars have come under an alien influence which has engendered the idea that history must be dry, unliterary, uninteresting, if you wish, in order to be scientific. Laboratory methods, pot and cauldron methods, have been applied to it. Everything of life has been killed, boiled away, and instead of live men living a real life of peace and war, of sin and virtue, a set of bones rattling ominously is presented for inspection and study. And this for the queerest of all reasons. History is fact, and facts are bare, and should be represented as such. History is science, and science is dry, devoid of any imaginative element, and should be written so. Nothing is further from the truth. Granted that history deals with facts. Facts are not necessarily devoid of elements which appeal to the imagination. A sunset is a fact; a storm at sea is a fact; a fire on the horizon is a fact; a shipwreck is a fact; yet by their very nature they appeal in all their reality to the imagination; and any description of them which would not take this into account would be false, un-historical.

On the other hand, a description which would cause us to see leaping flames licking the face of heaven, or foaming waves capped by thousands of white tongues would be scientific, historical. Abbe Fouard's description of the burning of Jerusalem, Drane's description of the siege of Malta, Kinglake's sketch of the charge of the Light Brigade, Headley's destruction of Moscow, Thucydides' plague of Athens, and a thousand other such, are neither unhistorical nor unscientific, and yet they appeal to the phantasy in a most remarkable way. Scientific historians might learn a lesson from Ranke and Mommsen. They wrote history, and yet they did not feel obliged to reject all the graces of style and everything that appeals to the imagination. And why should they feel under such an obligation? Why should a description of a battle consist of the names of opposing generals, a statement of the length of time of the fight and the number of killed and wounded? Did not men bleed as well as die? Is not the trumpet-call as historical as the name of the victorious general? Is it not a fact that cannons roared and belched fire, that horses rushed in mad charges, that battle-lines swayed and broke? These are the elements that convert the dead page into life, cause the heroes to leap forth from the dust and relive their noble lives and die their sublime deaths before our very eyes.

In very deed history is not a series of mute inexpressive photographs of dead men; it is an arena pulsing, throbbing with hearts in battle; and these hearts cause the hearts of spectators to beat sympathetically. I can now score my point more clearly by citing the old saw: 'Show me a man's company, and I'll tell you what he is.' In other words a man's character is shaped to a large extent by his environment. His manners and morals are affected by the atmosphere which he breathes. If the atmosphere is secularist, the man will be cold to God, if the atmosphere be religious, the spirit will be warm to God. But Catholic

history, Catholic heroes, diffuse a Catholic atmosphere in which Catholics may live, safe from the corroding influence of materialism, while others may catch therefrom a breath of a new life. Catholic heroes do more than that, by touching the imagination into life they make the soul active in the generation of its own atmosphere, the atmosphere of a sanctuary in which faith lives, from which the light of faith radiates.

In the life of that queer, weird woman, Maria Monk's daughter, there is a passage which bears eloquent testimony in favor of this contention. The woman was a wild, untamed creature, an infidel who reveled in intellectual anarchy. Chance threw her in with a Sister who fascinated her by the manner in which she taught her history. A wild imagination, which was the source of most of the woman's difficulties, became interested in something healthful and directive. A new atmosphere was created for her. Results at once humanistic and religious followed. The novelists have been quick to turn this elementary fact to profit, Benson for instance, to recreate a Catholic atmosphere in Protestant England, Harriet Beecher Stowe, to fire the enthusiasm of the North for the liberation of the slaves, Page, to enkindle a new patriotism in the gentle Southland, and so on through a hundred and one others of whom the exigency of time forbids mention.

What I ask, is one of the chief psychological reasons for the flag and tablets and statues? They are more than mere commemoration of men and events. They embody and illustrate a spirit, diffuse an atmosphere, excite an emotion. A glance at the flag recalls a great event and a great spirit and fires the soul with patriotism. And may I not draw your attention to this same phenomenon in connection with the crucifix, the Stations of the Cross, holy pictures and statues? On the West coast of Ireland, grandmothers and grandfathers hold their tiny kin aloft before each Station of the Cross, whispering the while the story of the Passion, thus drawing little souls to Christ, through history, and casting about those souls a religious atmosphere, through history."

We have felt justified, indeed highly privileged, in reproducing these eloquent thoughts, and wish only to add Father Tierney's own summing up:

"Thereby is my contention illustrated. There has been many a way of the cross in America, but few commemorative tablets and few folks to whisper the sacred story to attentive ears. Now you have my point of view, to wit: That American Catholic history is a noble record, apt to fill the memory of our people with heroic names and deeds, to exercise their intellects in high thoughts, to fire their imaginations with sublime pictures, to spur their will to lofty aspirations, to make them love the Faith and hence to live it. In other words American Catholic history because of its educative and emotional value will conserve and spread the Faith. He, therefore, who promotes the study of this subject is more than a scholar, he is an apostle."

BOOK REVIEWS

A Group of Interesting Books. There is of course some tendency already to turn away from recollections of the war—at least the unpleasant recollections. The literature of the war is not half written yet, however, and it is quite certain that much the best of such literature is yet to come.

Three exceptionally interesting books growing out of the war are before me and I turn from one to the other, so different in many ways, but in some particulars similar and wonder which is most enjoyable. Enjoyable despite the fact that they chronicle woundings and deaths, trials and sorrows.

The first is a substantial, thick volume bound in green displaying a cut of a smiling rugged looking priest in the Uniform of a Chaplain of the United States Army. It is a likeness of Chaplain Francis P. Duffy of the United States Infantry.

The title is "Father Duffy's Story," a tale of honor and heroism, of life and death with the "Fighting Sixty-Ninth." The contents constitute a record of the movements of the great Irish regiment that has covered itself with glory in more than one American war.

In following his narrative Father Duffy gets you ready for France and the front and takes you along. He advises as to preparations, that "the one bit of publicity we indulged in was to send round our machine gun tracks through the city streets with the placard. "Don't join the 69th unless you want to be among the first to go to France."

All the recruiting for the regiment was done in this spirit. "The old-timers were told to bring in friends who had the right stuff in them. The Catholic clergy were told to send in good men from the parish athletic clubs." And when the regiment was covered into the "Rainbow Division" and early sent overseas we know what admiration they challenged.

Father Duffy takes his readers with him to several of the fiercest of the forty-four battles the great Irish regiment fought in and to their astonishment leaves them in a satisfied state of mind, though he has omitted no detail of the horrors of the battlefield.

Even before starting from New York, Chaplain Duffy made an acquaintance at the armory which ripened into a deep friendship. His new found friend was Joyce Kilmer and their association was marked by the tenderest of affection to the day of the brilliant young

poet's death. His historical notes are made a part of Chaplain Duffy's book and give it an added interest.

I now turn to another similar and dissimilar book. This by a boy who was seventeen years of age when he enlisted for the war. It is "The Shamrock Battalion of the Rainbow," by Martin J. Hogan, Corporal Company K, 165 U. S. A., published by D. Appleton & Co.

Corporal Hogan gives us first-hand information concerning camp training, transport voyaging, "mud-hikes," campaign rations, billets and the succession of hardships and training which made comfortably-reared American boys into desperate fighters and enabled them to contribute such a notable part to the winning of the world war.

"The path of the 165th in France, the way of the 'Fighting Irish,'" was the way of Uncle Sam's triumphs. It grew with the American Expeditionary Force in fighting power, and it went with this force step by step, through its most signal battles and victories." "Not quite two-thirds of the regiment that left home was able to be in at the finish; the other third have paid their lives for the honor and safety of the proudest of countries, or have returned home incapacitated for further duty."

It will be remembered that in the parade up Fifth Avenue after the war had been won, New York went into ecstasies over the returned veterans of the 69th following the white banner bearing 615 gold stars in honor of their immortal dead. Eight hundred of the wounded of the regiment brought up the rear.

It is of this war organization or a part of it the "Shamrock Battalion" that Corporal Hogan wrote his book of which Father James H. Hanley, Chaplain of the Third Battalion says: "Corporal Hogan's story will be found by most people a more interesting, and in many ways a more valuable contribution to the history of the great war than the report of a Major General."

Last but not necessarily least I come to one of the gems of war literature, "The Greater Love," by Chaplain George T. McCarthy, Extension Press, Chicago.

Father McCarthy's is not a war book made up of marches and battles, but it is so vivid that as you read, the sound of cannon is in your ears and you feel impelled to dodge the shells bursting all about you.

Chaplain McCarthy performed a double function during his war service. He was the spiritual guardian of the men in his division of the army and was also the trustee of the soldier dead. He ministered to their spiritual wants in their life time, and tenderly laid away their remains at their death.

Sorrowful as were most of his labors, there is not a lugubrious note in Father McCarthy's charming book. Though his lofty vocation must have kept his mind upon things of eternity, yet every page of his book proves that he never lost sight of the element of human sympathy.

The "Greater Love" is different. Strange as it may seem the great battles and the significant world movements are but incidents as depicted in this book. The big outstanding subject is the soldier boy—his needs, his loves, his welfare, temporal and spiritual. Until you have read "The Greater Love" you will not understand many phases of the war service.

J. J. T.

Illinois in the World War and The 86th Division. Prepared with the co-operation and under the direction of the commanding officers of the units comprising the 33rd and 86th Divisions. States Publication Society, Chicago.

There have been many war books published, and there will be many more, but it is doubtful if any shall exceed in interest, especially to the people of Illinois, the publications above named. *Illinois in the World War* is an illustrated history of the 33rd Division, containing three introductory chapters under the titles "A Record of Service," "World Domination the Stake," and "America Turns the Tide," followed by a record of the 33rd Division, including the 65th and 66th Infantry Brigades, 58th Field Artillery Brigade, the 108th Engineers, the 122 Machine Gun Battalion, the 108th Field Signal Battalion, the 108th Training Headquarters and Military Police, and the 33rd Division Auxiliaries.

The principal writers are Allen L. Churchill, Junius B. Wood, Frederick L. Huidekoper, former Lieutenant-Colonel, Adjutant General and Division Adjutant of the 33rd Division; Major Frank W. Barber, Division Inspector; Paul A. Wolf, Brigadier-General Commander of the 66th Infantry Brigade; Colonel Joseph B. Sanborn, by Capt. L. Malstrom, Operations Officer; Col. Abel Davis, Editor, by Capt. E. V. Becker, Regimental Adjutant; Major Floyd F. Putnam, Brigadier-General; Edward L. King, Commander 65th Infantry Brigade, Lieut.-Col. Dillar S. Myers; Col. John V. Clinnin, Editor, by Capt. Harmon L. Ruff, Regimental Adjutant; Major Albert L. Culbertson, Brigadier General Henry D. Todd, and Lieutenant Col. George Roth of the 58th Field Artillery Brigade; Colonel Chas. G. Davis, Editor, by First Lieut. Clarence C. Clute, 123rd Field Artil-

lery; Col. Horatio B. Hackett, Editor, by Capt. Robert J. Casey of the 124th Field Artillery; Lieut.-Col. Walter J. Fisher of the 108th Ammunition Train; Capt. Chas. J. Kraft of the 108th Trench Mortar Battery; Col. Henry A. Allen, 108th Engineers; Major Mariano B. Southwick, 122nd Machine Gun Battalion; Colonel Chas. R. Forbes, Editor, by Lieut. Walter D. Greenwood, 108th Field Signal Battalion, Capt. Howard D. MacDonald, 108th Supply Train.

Besides being a very meritorious work, this publication is a triumph of the printer's and binder's arts.

The history of the 86th Division of course has to do with Camp Grant, and is extremely interesting in every detail. This publication is also copiously illustrated, and having been prepared by the officers in charge, is eminently satisfactory because of its reliability.

The States Publication Society contemplates further publications dealing with the war. If succeeding works shall be as meritorious as those now published they will be most welcome.

History of the Archdiocese of Cincinnati, 1821-1921. By Rev. John H. Lamott, S. T. D. Frederick Pustet Company, Inc., New York and Cincinnati, Publishers.

In the work entitled as above Father Lamott has answered the puzzling question, how may a diocesan history be written?

The Reverend author has divided the body of the work into eight chapters, headed, Beginnings of Catholicity in Ohio; The Bishops of Cincinnati; The Boundaries of the Diocese and Archdiocese of Cincinnati; Hierarchical Constitution; Ecclesiastical Property; Diocesan Synods and Provincial Councils; Regular Communities of the Archdiocese of Cincinnati; and, Social Life.

To the general reader no chapter in the book is more interesting than that placed under the title "Beginnings of Catholicity in Ohio." Had Father Lamott been obliged to cease his labors after writing this chapter he would have rendered a most valuable service. In the short space of 36 pages Father Lamott has given us perhaps the most satisfactory account yet written of the Introduction of Catholicity into Ohio.

But each succeeding chapter has its quota of interest, and each topic is treated in such a manner as to hold the interest of the reader to the very end of the book.

The prelates who have presided over the Archdiocese and diocese of Cincinnati have been to the last striking figures,—the invincible Fenwick, the learned Purcell, the indomitable Elder, and the aggres-

sive Moeller, all men of the highest type eminently fitted for leadership, are painted with a master touch.

Father Lamott has succeeded in making even the dry parts of his book, such as the Boundaries of the Diocese, the Hierarchical Constitution, the Ecclesiastical Property, etc., interesting, and has succeeded well in describing social life during the period treated.

The learned author has done more than write an interesting story. In an appendix covering 78 pages Father Lamott has crowded a library of information. He reproduces the deeds for the earliest property owned for the Church, the decree of the erection of the diocese, and the bulls of erection of the diocese and Archdiocese, and sets out in detail the parishes of the Archdiocese according to affiliation, the churches in the Archdiocese with the names of the pastors, the priests of the Archdiocese, deceased and living, with a brief biographical sketch of the deceased.

Father Lamott advises his readers that he was handicapped by lack of data, nevertheless the reader will be surprised that he was so successful in finding data. One who had not tried might think it would be an easy matter to secure information regarding any priest, since the priest is in the public eye during most of his career, but let any one start out to get biographical data of even the priests of his own parish, and he will find it a most difficult task, if not impossible. Father Lamott has surmounted not only this, but many other difficulties, and set a mark for future diocesan historians.

What a satisfaction it will be when each of the Archdioceses and dioceses shall have gathered and published its history. Then will the place occupied by the Church be properly recognized in the general history of the state.

NECROLOGY

REV. CHARLES COPPENS, S. J.

Rev. Charles Coppens, S. J., was born in Turnhout, Belgium in 1835. His early education was received in Belgium, and he entered the Society of Jesus in Tronchiennes, Belgium, in 1853.

While still a novice the young Jesuit set out for America, and we are fortunate in having his own story of his ocean voyage. In his "Recollections of Notable Pioneers" contributed to the ILLINOIS CATHOLIC HISTORICAL REVIEW for April, 1920, Father Coppens said:

"Our ship the *Humboldt* was wrecked as we were approaching the shores of Nova Scotia. At dawn on December 6, 1853, it struck one of the rocks called 'The Three Sisters,' smashing a large hole in its keel, throwing the fire from its furnace upon the surrounding wood and kindling at once so that we were warned by the rising smoke that we were in danger of perishing by fire as well as by water. There was a rush for the life boats, but the captain maintained strict discipline, sending one boat on to ask for help at Halifax. He directed his vessel to run upon the shelving beach about ten miles away, where the ship was totally destroyed, but the passengers all got safely into fishermen's boats that soon gathered around us, till a salvage steamer came to take us to the harbor of Halifax."

It was thus that the future Father Coppens landed on the shores of America.

We also learn from the same source of Father Coppens' companions, who were afterwards men of great distinction. The first of which he speaks was Rev. Peter J. De Smet, S. J., the "Apostle of the Indians," of whom Father Coppens said:

"When I had the honor of traveling with him such was his renown, both in the United States and in various countries of Europe, that few men at any time were more generally known and more admired than he; such was his venerable aspect and such the charm of his conversation that he was habitually the center of attraction on the deck of the steamer that carried us."

In the same company was Right Rev. Bishop J. B. Miege, who had in 1852 been made Vicar Apostolic with his See at Leavenworth, Kansas. He was the first Superior of the Jesuit Community at Detroit, Michigan.

Father De Smet was bringing to America a band of missionaries, which included Father Coppens, Father Grassi, S. J., an Italian Father, Joseph Zealand, who later became the President of the St. Louis University, and later still President of St. Ignatius College,

Chicago, Father John Schoensetters, S. J., later so well known in Chicago as Father Setters.

From Halifax the party traveled by steamboat to Boston, where they were welcomed by the Jesuit Fathers of St. Mary's Church. From Boston they traveled by rail to Cincinnati. From Cincinnati they traveled by steamboat down the Ohio River to Cairo, and thence up the Mississippi River to St. Louis.

Father Coppens' novitiate was completed at the Jesuit Foundation at Florissant, Missouri, and after a course of Theology in Fordham University, New York, he was ordained priest in St. Patrick's Cathedral, New York, in 1865.

"Of his long and useful life sixty-seven years were consecrated to the cause of Catholic education, and nearly sixty to the actual work of the class and lecture room." For twelve years he was Professor of Classics at Florissant, ten years Professor of Philosophy at Detroit University, eight years at Creighton College, Omaha, and twelve years in Chicago in the same capacity.

Father Coppens' capacity for work is indicated by the fact that he not only taught in the class room, but that during his career he was the author of many valuable books. His works have been listed as follows:

PUBLICATIONS OF FATHER COPPENS' BOOKS

A Practical Introduction to English Rhetoric: Precepts and exercises. New York Catholic Publication Society Co., 1885. *Art of Oratorical Composition.* Based upon the precepts and models of the old masters. Ibid. Id., 1886. *Brief Text-Book of Logic and Mental Philosophy.* Ibid. Catholic Truth Society, 1892. Second edition, Ibid. Catholic School Book Co., 1894. *Psychology, Plants and Animals,* Trichinopoly (India), St. Joseph's Industrial School Press, 1912, 8vo. 91 pp. (Extracts from the above work, edited with notes by the Jesuit Fathers L. Macombe and H. M. Quinn.) *Brief Text Book of Moral Philosophy.* New York. Catholic School Book Co., 1895. 8vo. 166 pp. Latest edition, to which has been added *A Catholic Social Platform* by Rev. Joseph Husslein, S. J., Ibid. Schwartz, Kirwin & Fauss, 1920. *Moral Principles and Medical Practice: Basis of medical jurisprudence.* New York. Benziger Brothers, 1897, 8vo. 222 pp. (A revised edition by Father Spalding is in preparation.) *Los Principios de la Moral y la Practica Medica.* Traducido de la tercera edicion, con especial permiso del autor. Appeared serially in *El Criterio en las Ciencias Medicas* (Barcelona), vols. 3-6, 1900-1903. *Moral et Medicine: Conferences de deontologie medicale.* Traduit sur la 2eme edition Americaine par J. Forbes, S. J., avec une preface et des notes par le Dr. Georges Surbled. Einsiedeln. Benziger. 1901. 8 vol., 200 pp. *Aerztliche Moral.* Autorisierte Eebersetzung von Dr. S. Niederbergen, mit eihier Vorrede und ergaen enden. Anmerkungen von Dr. L. Kannamueller. Ibid. id. 1903. *Systematic Study of the Catholic Religion.* St. Louis. Herder. 1903. 12mo. xiii, 366 pp. Editions after 1912 contained a

series of questions on the text to facilitate the use of the book in the classroom. Twenty-first edition, 1917. *God, His Existence, Nature and Attributes*. Trichinopoly (India). St. Joseph's Industrial School Press. 1912. 8vo. 96 pp. *Catholicism*. Ibid. Id 1913, 8vo. 62 pp. *Religion*. Ibid. Id., 1914, 8vo. 48 pp. (The last three titles are extracts from the above work, edited with notes by the Jesuit Fathers at Trichinopoly for the use of their students.) *Mystic Treasures of the Mass.* St. Louis. Herder. 1905. *Protestant Reformation: How it was brought about in various lands*. Ibid. Id., 1907. (Appeared previously as a series of articles in *The True Voice* (Omaha) and in *The Catholic Tribune* (Dubuque) and in other Catholic papers. Done into American Braille by The Xavier Free Publication Society for the Blind (New York), but apparently has not been published as yet). *Brief History of Philosophy*. New York. Schwartz, Kirwin & Fauss, 1909. *Choice Morsels of the Bread of Life, or Select Reading from the Old Testament*. London. Kegan, Paul, Trench, Trubner & Co., Ltd., St. Louis. Herder, 1809. *Who Are the Jesuits?* St. Louis. Herder. 1911. *Spiritual Instruction for Religious*. Ibid. Id. 1914. Fourth edition, 1918. *Spiritual Exercises of St. Ignatius to an Eight Days Retreat, and Six Triduums in Preparation for the Semi-annual Renovation of the Vows*. All for the use of Jesuits only. Ibid. Id., 1916. *Brief Commentary on the Little Office of the Immaculate Conception of the Blessed Virgin Mary*. Ibid. Id., 1916.

PAMPHLETS

Living Church of the Living God. New York, Benziger Brothers, 1902. *Mixed Marriage*. Chicago. Truth Society, 1902. 16mo., 29 pp. (Reprinted from *The Messenger*, 2: 436-51, 1902, where it was entitled, *Marriage, When Religions Differ*.) *Sacredness of Human Life*: Paper read before the medical section of the late second Australian Catholic Congress at Melbourne, Australia. Omaha. Leary. 1906. (Appeared in substance in *The Review* (St. Louis), 11; 657-61, 1904.) *Luther*. Reprinted from Protestant Reformation. Chicago. The Truth. 1910. *Who Are the Noblest of Women*. Techny (Ill.) Missionary Sisters Servants of the Holy Ghost, Holy Ghost Institute. (1919.) 16mo. 8 pp. (Reprinted in *The Messenger of the Sacred Heart*, 54: 576-9, 1919.)

ARTICLES

To The Catholic Encyclopedia Father Coppens contributed three articles: *Abortion, Direction, Spiritual, Examination of Conscience*. The first articles in point of time seem to be those written in 1872 and 1873 for *The Woodstock Letters*. In 1880 an article on secret societies was published in the *American Catholic Quarterly Review*, to be followed twenty years later by three articles on freemasonry in *The Ecclesiastical Review*. A total of seventeen articles was contributed to *The Messenger of the Sacred Heart* in 1901 and from 1907 to 1916. The most important of the eight articles published in *The Messenger*, 1902-4, dealt with Anglicanism. To *The Western Chronicle* (Omaha) Father Coppens contributed a series of religious and scientific articles, published weekly from April to July, 1898, signed X. Rays. In 1907 six issues of *The True Voice* (Omaha) during January and February contained a series of articles on *What Has Ruined Religion in France*, which was reprinted by many Catholic papers. *Recollections of St. Mary's College*, in the golden jubilee issue of *The Dial*, 30:

193-8, June, 1919, and *Recollections of Notable Pioneers*, in the ILLINOIS CATHOLIC HISTORICAL REVIEW, 2: 389-95, 1920, are the last two contributions to periodicals from Father Coppens' pen.

In a splendid appreciation of Father Coppens by Rev. John C. Reville, S. J., (*America*, March 19, 1921), the writer remarks:

"A look at the last of his works might lead one to think that he scattered his efforts on subjects but distantly related. It is scarcely to be expected that an author can write equally as well on the 'Art of Oratorical Composition', and on 'Moral Principles and Medical Practice'. But Father Coppens felt that he was a soldier battling for the Faith. It mattered not to him whether he skirmished in the fields of literature in a lighter-armed regiment, or had to wield the heavier artillery of science and philosophy. He was a rounded man. He could be thrust at any moment into print or the lecture hall and by his learning and thoroughness command always the respect, often the admiration of his hearers. He wrote a splendid textbook, as we have seen, on the 'Art of Oratorical Composition'. His manuals of Moral Philosophy, of Logic and Mental Philosophy, his short History of Philosophy, while not its equals were thoroughly serviceable and practical. It is evident on reading them that the writer absolutely forgot himself and his reputation and thought only of the subject at hand and the good he might do. But there was another feature in the work of this Jesuit master far more characteristic of the man. He was deeply spiritual. Not only is this evident in those professedly ascetical works which he left us, such as 'The Mystical Treasures of the Mass', 'Spiritual Instructions for Religious', but the man's life, words and teaching, carried along with them an atmosphere of unworldliness, piety and holiness. He was as gentle as Francis de Sales. For Our Lady he had something of the tender love of John Berchmans, his countryman, and Stanislaus Kostka. In his first enthusiasm, a delicate boy, he had come to the United States with the Apostle of the Indians, Father De Smet, to give himself to the missions. But he never worked for the Red Men and never preached to them in their wigwams or by their council fires. For a life-time he was the missionary of the pamphlet, the textbook, the classroom, the conference hall and the lecture platform. Gentleness, simplicity, courtesy, an undefinable spiritual urbanity of tone and manner garbed him as effectively as the Jesuit's robe that clung to his delicate form which seemed to burn with a hidden flame. To come into contact with him was to realize that virtue was something attractive and noble. His books, whatever their subject, literature, philosophy, history, though never spoiled by anything like inopportune preaching, seemed unconsciously to instil abiding lessons for life. He had the art of interpreting science and literature in the terms of the soul, and fully aware of the meaning of *litterae humaniores* was convinced that letters should humanize the scholar, make him more of a man in the noblest sense of the word.

After more than thirty years there linger in the mind of the writer the echoes of a lesson taken from Sallust's 'Conspiracy of Catiline', as interpreted by Father Coppens. The passage gives first a striking eulogy of the virtues of olden Rome. Then in chiseled words, the Roman historian depicts the inroads of avarice, ambition, unbelief and cruelty: '*Namque avaritia fidem, probitatem, ceterasque artes bonas subvertit; pro his superbiam, crudelitatem, deos negligere, omnia venalia habere edocuit.*' Commenting on these words in his calm but im-

pressive way, this great educator vitalized the brief sketch of the chronicler into a lesson suited to his Jesuit hearers, future missionaries, teachers and preachers of the Word of God. Sallust, Rome, and Catiline were for the moment forgotten. The struggle depicted by the Latin historian was, according to Father Coppens going on in the heart of every individual, and it was waged all down the ages with the same means, stratagems and vicissitudes which were depicted in the passage before them. Eternal vigilance, faith and self-control were the price, therefore, not only of liberty, but of peace, honor, virtue and the love of God. That commentary was a compendium of the teaching of this noble Jesuit scholar. His services to the cause of true education in the United States were eminent and most timely. He taught what he practiced. His saintly life was the eloquent commentary of his written and spoken words."

Father Coppens celebrated his Golden Jubilee in September, 1915.

After a brief illness of pneumonia Father Coppens died at St. Ignatius College, Chicago, on Tuesday, December 14, 1920.

The funeral took place at Holy Family Church on Friday morning, December 17, at 10 o'clock. The Office of the Dead was recited at 9:30 A. M. Rev John B. Furay, S. J., President of St. Ignatius College was celebrant of the Mass. Interment was at Calvary Cemetery.

ARCHDIOCESAN ARCHIVES.

RIGHT REV. MSGR. STANISLAUS NAWROCKI

Monsignor Stanislaus Nawrocki, at the time of his death, pastor of the Church of St. Mary of Perpetual Help, West 32nd Street, near Morgan Street, Chicago, died at Mercy Hospital on March 7, 1921, after an illness of a year's duration.

The deceased was born in Sienna, Poland, May 1st, 1861; was educated in Wongrowiec, Poland; then he went to Rome, Italy, where he spent about two years with the Resurrection Fathers. Finally he came to Chicago, and was accepted into the Archdiocese by Archbishop Feehan, who sent him to Baltimore, Maryland, to finish his theological studies.

Father Nawrocki was ordained priest by the late Archbishop Patrick Augustine Feehan on December 17th, 1887.

After ordination Father Nawrocki was appointed to St. Joseph's (Polish) Parish, Chicago, where he served until 1891. On May 3, 1891, he was assigned to St. Mary's of Perpetual Help, and before the end of his administration there cleared the parish of all indebtedness. In 1910 Father Nawrocki established the Parish of St. Barbara, Throop Street near Archer Avenue, Chicago.

In recognition of his splendid services the Holy Father Benedict XV, raised Father Nawrocki to the dignity of Monsignor on January 13, 1917.

Father Nawrocki was especially beloved by the poor, for whom he always displayed much solicitude. This side of the good priest's character was so well known that a writer in the *Chicago Daily News* was led to the following expression:

"The most numerous guests who came to Father Nawrocki's funeral were unidentified. They filled the street from end to end, crowded in the doorways of the little frame house. They bought yards of black and purple cloth and draped their windows, and from eight o'clock to ten they stood with their children in their arms alone and in family groups watching the doors of the old church which had been their haven during the thirty-five years that Father Nawrocki had lived there."

A priest of the Chicago diocese to whom Father Nawrocki was well known spoke of him thus:

"Father Nawrocki was a curious man, a blunt man with a heart that embraced the world. He was a friend of the poor. He gave everything he had to those who came asking for anything. He was kind and he listened year after year to troubles. He helped his people to live and tried to lighten the heavy years for them. They grew to love him, not only as a priest but as a man whose heart was close to them. The crowds outside are his greatest monument.

All of them loved him, and all of them feel the same—that something vital has gone out of the neighborhood.”

Father Nawrocki was one of the great men who illustrate the universality of the Church; that institution that knows no racial distinctions; that satisfies the yearnings of the soul, whether of the Pole, Bohemian, Frenchman, Italian, Spaniard or American. He, like all true sons of the Church, loved his own people with a deep affection, but with perfect consistency,—loved better Christ's Church.

The funeral obsequies were held at the Church of St. Mary of Perpetual Help on March 11, 1921. Solemn Requiem High Mass was celebrated by the Rev. B. Czajkowski. The Rev. E. Kowalewski was deacon, the Rev. F. Marcinek, sub-deacon, and the Rev. D. J. Dunne, D. D., master of ceremonies. The Rev. Francis Gordon, C. R., pastor of St. Mary of the Angels' Church, preached the funeral sermon. The Most Rev. George W. Mundelein, D. D., was present and gave the last absolution.

In the sanctuary were the Right Rev. Paul P. Rhode, D. D., Bishop of Green Bay, Wis., the Right Rev. Msgr. John S. Gorzynski of Pittsburg, the Right Rev. Msgr. M. J. Fitzsimmons, Right Rev. Msgr. A. J. Thiele, Right Rev. Msgr. Francis Bobal, the Right Rev. Msgr. D. J. Riordan, Right Rev. Msgr. E. A. Kelly, besides about five hundred priests from Illinois, Michigan, Wisconsin, Indiana, and other states.

ARCHDIOCESAN ARCHIVES.

MISCELLANY

HENRI DE TONTI

No one has told the story of Henri de Tonti's life better than Tonti himself. In a memoir written by him in 1693 he has given us the best insight into his character we have.

Tonti was the son of an Italian banker, Lorenzo Tonti, from whom the Tontine system of insurance takes its name. Having been concerned in the Masaniello's Neapolitan Conspiracy in 1647, Lorenzo Tonti fled from his native land to France where he went into service under the Italian premier of France, Cardinal Mazarin. Henri de Tonti was born probably near Naples and was an infant when brought to France. At the age of eighteen or nineteen he entered the French service, took part in seven campaigns, lost his right hand in battle and was taken prisoner. After the treaty of Nymwegen in 1678, his regiment was disbanded and he returned to Versailles where he was presented to Robert Cavalier de Lasalle, then appearing before the French court to ask permission to explore and colonize the Mississippi Valley. The following is Tonti's own account of those early days:

"After having been eight years in the French service, by land and by sea, and having had a hand shot off in Sicily by a grenade, I resolved to return to France to solicit employment. At that time the late M. Cavelier de La Salle came to court, a man of great intelligence and merit, who sought to obtain leave from the court to explore the Gulf of Mexico by traversing the countries of North America. Having obtained of the King the permission he desired through the favor of the late M. Colbert and M. de Seignelai, the late Monseigneur the Prince of Conti, who was acquainted with him and who honored me with his favor, sent me to ask him to be allowed to accompany him in his long journeys, to which he very willingly assented.

"We sailed from Rochelle on the 14th of July, 1678, and arrived at Quebec on the 15th of September following. We recruited there for some days and after having taken leave of M. the Count de Frontenac, governor general of the country, ascended the St. Lawrence as far as Fort Frontenac, one hundred and twenty leagues from Quebec on the banks of the Lake of Frontenac which is about three hundred leagues around."

From Fort Frontenac men were sent forward to the heights on the upper side of Niagara Falls to build a vessel with which to make the journey to Illinois and the Mississippi. Tonti superintended the building of this vessel and when all was in readiness accompanied La Salle on the first voyage over the waters of the American lakes in a vessel larger than an Indian canoe. This was the famous Griffon,

so named from the carved figure on its prow representing a griffon or eagle, thus foreshadowing the sign that was to become the national emblem, representing American liberty.

In all La Salle's wanderings and enterprises, Tonti was his valued assistant. He shared his triumphs and sustained him in his misfortunes. Indeed, there is much reason for believing that Tonti was a much abler man than La Salle, that he was a more stable character, and, undoubtedly, was much more highly gifted in the art of dealing with men, nor can one read deeply of the two men without being convinced that Tonti was a much more religious man than La Salle. While La Salle set at defiance the wishes of the Church authorities, Tonti always acted in the closest co-operation with Jesuit, Recollect and secular.

The twenty years from 1680 to 1700 in which Tonti governed in the Illinois country constituted the most romantic period of Illinois history even though it is the most obscure. The Indian colony about what is now Starved Rock and which consisted of sixty thousand savages and perhaps at no time more than one hundred Frenchmen, was the creation of Henri de Tonti. It has always been known as La Salle's colony but it was Tonti that gathered the Pottawatomis, the Miami, the Illinois, the Mascoutins, the Kickapoos, the Weas, the Piankeshaw and a dozen other tribes into a confederacy organized to promote peace, industry and civilization. Many confederacies and associations were organized amongst the savages for war but Tonti's colony was the first League of Nations for peace.

Here from his castle fort on top of Starved Rock, Tonti governed the whole of Illinois and much of the surrounding territory for twenty years and no ruler since his day governed with more ability, more tact or equal righteousness.

In the changes which accompany the administration of government, Tonti, like many another, lost his position and to some extent his power. After the death of La Salle the enmities which he created together with the changes in the times had the effect to make Tonti's position in Illinois insecure. Nominally he had been La Salle's lieutenant. Now that La Salle was gone Tonti could not be sure of his standing. Accordingly, he petitioned the French government to fix his status. Tonti's character could not be understood without knowing the contents of this petition. Like all his actions it is direct and notably terse. Written according to the best authorities, in 1690, Tonti's petition reads as follows:

"Henri de Tonti humbly represents to your highness that he entered the military service as a cadet, and was employed in that capacity in the years 1688 and 1689; and that he afterwards served as a midshipman four years, at Marseilles and Toulon, and made seven campaigns, that is four on board ships of war and three in the galleys. While at Messina he was made Captain, and in the interval lieutenant of the first company of a regiment of horse. When the enemy attacked the post of Libisso his right hand was shot away by a grenade, and he was taken prisoner and conducted to Metasse, where he was detained six months and then exchanged for the son of the governor of that place. He then went to France to obtain some favor from his majesty and the king granted him three hundred livres. He returned to the service in Sicily, made the campaign as a volunteer in the galleys, and when the troops were discharged, being unable to obtain the employment he solicited at court, on account of the general peace, he decided in 1678 to join the late Monsieur de La Salle, in order to accompany him in the discoveries of Mexico, during which until 1682, he was the only officer who did not abandon him.

"These discoveries being finished he remained in 1683 commandant of Fort St. Louis of the Illinois; and in 1684, he was there attacked by two hundred Iroquois, whom he repulsed with great loss on their side. During the same year he repaired to Quebec under the orders of M. de la Barre. In 1685 he returned to the Illinois, according to the orders which he received from the court, and from M. de La Salle as a captain of foot in a marine detachment, and governor of St. Louis. In 1686 he went with forty men in canoes at his own expense as far as the Gulf of Mexico to seek for M. de La Salle. Not being able to find him there, he returned to Montreal and put himself under the orders of Monsieur Denonville, to engage in the war with the Iroquois. At the head of a band of Indians, in 1687, he proceeded two hundred leagues by land, and as far in canoes, and joined the army, when, with these Indians and a company of Canadians, he forced the ambuscade of the Tsonnonthouans.

"The campaign over he returned to the Illinois, whence he departed in 1689 to go in search of the remains of M. de La Salle's colony; but, being deserted by his men and unable to execute his design, he was compelled to relinquish it when he arrived within seven days' march of the Spaniards. Ten months were spent in going and returning. As he now finds himself without employment, he prays that in consideration of his voyages and heavy expenses, and considering also that during his seven years as Captain he has not received any pay, your highness will be pleased to obtain from his majesty a company with which he may continue his service in this country, where he has not ceased to harass the Iroquois, by enlisting the Illinois against them in his majesty's cause.

"And he will continue his prayers for the health of your highness.

HENRI DE TONTI."

This petition and a similar one by Tonti's friend and associate, De la Forest, were granted by the King. Tonti and la Forest were given the proprietorship of Fort St. Louis (the fort on Starved Rock), carrying with it the right to trade in the country, and so Tonti remained at Fort St. Louis in his own right for ten years more.

During the time that Tonti ruled the Illinois country from Fort St. Louis, he entertained and guarded all the missionaries that came into the country. With him were Father Claude Jean Allouez, S. J., Father James Gravier, S. J., Father Pierre Francois Pinet, S. J., Father Julien Bineteau, S. J., Father Pierre Gabriel Marest, S. J., all of whom had his closest co-operation.

During that time too, Abbe Jean Cavelier, the brother of Robert Cavelier de La Salle, Father Anastasius Douay and other priests visited Illinois, and were royally treated by Tonti.

In the year 1699, Fathers Francois Jolliet Montigny, Francois Buisson de Saint Cosme and Anthony Davior, priests of the Seminary of Foreign Missions in Quebec were sent by Bishop Valliers to the Illinois country to establish missions in Illinois on the lower Mississippi. Upon their arrival at Fort St. Louis Tonti volunteered as their guide and guard, and made a journey with them almost to the Gulf of Mexico, introducing them to the Indian tribes on their way. Near the end of the journey Tonti was obliged to return to his own country and Father Saint Cosme thus speaks of him:

"It was a deep regret to part with Mr. Tonty who could not go with us for several reasons. He would much have desired to bear us company to the other nations where we were going, but business called him back to the Illinois. He is the man that best knows the country. He has been twice to the sea and he has been twice far inland to the remotest nations. He is loved and feared everywhere. If they were exploring these parts, I do not think they can confine it to a more experienced man than he is. Your Grace, Monsignor, (the Bishop of Quebec to whom the letter was written) will, I doubt not, take pleasure in acknowledging the obligations we owe to him."

The eyes of France were now turned from Illinois, however, and directed upon the new colony which had been planted nearer to the mouth of the Mississippi. Difficulties surrounded this new venture, and the trained hand and mind were needed. Accordingly Tonti was directed to go to the new settlement. Here, besides the old Indian peril, to which he had been accustomed, a new peril yet more deadly was encountered. After serving his country faithfully for some four years as warrior and statesman, in which he was never overcome or worsted, he was defeated by a malady, the yellow fever, which raged in the colony, and which he contracted, causing his death on September 6, 1704.

Illinois has had many worthy and brilliant Italians, clerical and lay. It has had in the person of Colonel Francis Vigo, one of its

greatest patriots and most valuable sponsors but in all the annals of the American Indian period, no historic character shines out with greater brilliancy than that of the Italian, Henri de Tonti. Not a single blemish appears in the record of his career, and the honor roll of the New World contains the name of no man who excelled Henri de Tonti in fidelity to assumed responsibility, in the cleanliness of his life, in the prowess so essential to the success of the explorer and civilizer, and finally, in the value and virtue of a life's achievements.

CONTRIBUTED.

THE BANISHMENT OF THE JESUITS

Without discussing the incidents or causes which led up to the suppression of the Society of Jesus first by several governments and at last by Pope Clement XIV on August 16th, 1773, it may be noted that after the Council of Paris had condemned the Society, the Superior Council of Louisiana, an insignificant civil body, on June 9th, 1763, issued a decree which has ever since been characterized as infamous and outrageous and wholly beyond their jurisdiction.

Speaking of this decree and its execution, the late John Gilmary Shea, the best authority on the Catholic History of the United States says:

"In this extraordinary document, these men pretending to be Catholics condemn the Institute of the Society of Jesus, which had been approved by several Popes, and by the General Council of Trent. They declared the Institute to be dangerous to the royal authority, to the rights of bishops, to the public peace and safety, and they consequently declared the vows taken in the order to be null and void. Members of the Society were forbidden to use its name or habit. It then ordered all their property except the personal books and clothing of each one to be seized and sold at auction. The vestments and place of the chapel at New Orleans were to be given to the Capuchin Fathers. Although the Illinois country had been ceded to the King of England, and was no longer subject to France or Louisiana, they ordered the vestments and plate there to be delivered to the king's attorney. The most monstrous part of the order was, that the chapels attended by Fathers of the Society in Louisiana and Illinois, many being the only places where Catholics, white and Indians, could worship God, were ordered by these men to be levelled to the ground, leaving the faithful destitute of priest and altar.

Every Jesuit Father and Brother was then to be sent to France on the first vessels ready to sail, a sum of about \$420 being allowed to each one for his passage and six months' subsistence. Each one was ordered to present himself to the Duke de Choiseul in France. . . .

But the unjust decree was carried out. The Jesuits were arrested, their property sold, their chapel at New Orleans demolished, leaving the vaults of the dead exposed. It was one of the most horrible profanations committed on this soil by men pretending to be Catholics. Of these enemies of religion, the name of de la Freniere alone has come down to us: and to the eye of faith his tragic fate in less than six years seems a divine retribution."

For the particular manner in which they carried out the decree in Illinois we have Mr. Shea's account as follows:

"On the night of September 22nd, the courier reached Fort Chartres in English territory, but as the fort had not yet been transferred, the king's attorney proceeded the next day to carry out an order which he knew it was illegal on his part to enforce. He read the decree to Father Watrin, a man of sixty-seven, and expelled him and his fellow-missionaries, Aubert and Meurin, from the house of Kaskaskia. They sought refuge with the missionary of the Indians. The Kaskaskias wished to demand that the missionaries should be left among them, but Father Watrin dissuaded them. The menacing attitude of the Indians, when it was proposed to demolish the chapel in their village, had its effect. The French at Kaskaskia asked in vain that Father Aubert, their pastor, should be left them, but the king's attorney seized not only the plate and vestments of the Illinois churches, but those brought during the war by Father Salleneuve from Detroit, and Father de la Morinie from St. Joseph's River. In a few days the vestments used in the august sacrifice were cut up and seen in the hands of negresses, and the altar crucifix and candlesticks in a house that decent people had always shunned. He sold the property, pretending to give a French title for land in an English province, and requiring the purchaser to do what he had apparently feared to do, demolish the chapel. He even sent to Vincennes, where the property of the Jesuits was seized and sold, and Father Devernai, though an invalid for six months, carried off. . . .

The Illinois Jesuit Fathers were put on the first ship, the "Minerve," which sailed February 6th. All were sent away except Father de la Morinie, who was allowed to remain till spring, and Father Meurin, whose request to be permitted to return to Illinois was sustained so strongly, that the council yielded. But he was not suffered to ascend the Mississippi to minister to the Catholics from Vincennes to St. Genevieve, destitute of priests, and of every requisite for divine service, till he signed a document that he would recognize no other ecclesiastical superior than the Superior of the Capuchins at New Orleans, and would hold no communication with Quebec or Rome."

The order of the Superior Council of New Orleans under which the Jesuits were torn from their congregations in Illinois, Indiana and Michigan, preceded by ten years the actual suppression of the Society of Jesus by the Pope, which did not occur until August 16th, 1773. It was perhaps the most high-handed proceeding that ever took place on the soil of Illinois. The territory of Illinois had been ceded by the treaty of Paris to the British Government, yet, nevertheless, the lawless agents of the Superior Council assumed to act in the name of the King of France, who had no right whatever in the territory. It has been pointed out that De la Freniere, who was the prime mover in this outrage, was a few years thereafter executed at New Orleans, charged with conspiracy against the very royal power he pretended to uphold.

Conceived in iniquity and fanned by jealousy, intrigues against the Jesuits finally resulted in securing an order of suppression from Pope Clement IV, but as good fortune provided, the Emperor, and

later the Empress Catherine of Russia protested vigorously against interference with the work of the Jesuits in her domain, by means of which the order was kept alive. Later, the Jesuits of Russia were permitted to receive the affiliation of Jesuits in other countries, and as early as 1805 Bishop John Carroll and other former Jesuits in the United States joined with the Russian organization. Finally the order was completely restored by a decree of the Pope of the date of August 7th, 1814, and immediately resumed its activities all over the world.

CONTRIBUTED.

NOTES FROM A NON-CATHOLIC HISTORY

"CHICAGO AND HER CHURCHES," by George S. Phillips, Chicago, 1868.

No public association ever understood better than the Roman Catholic Church how infinitely valuable are artistic forms to religion. Art is the handmaiden of religion. Silently and softly, as the moon walks the waters, does it steal into the heart, beautifying its holy places, kindling it with loving admiration, lifting it toward the Infinite. Beauty is the garment of God; and between the beautiful and the divine there are the nearest relationships. After the toils of the weary week, the poor serfs and vassals could come to the earthly tabernacle of the living God, and feel that they were not utterly lost or forsaken orphans; that, whatever might be their social standing,—their relation to the feudal baron, or to his lieges, the fiefs,—they were human souls before God, and upon an equality with the highest. Before the sacred altars of this church, surrounded by the sculptures of pious men and women, who had died in her immaculate, white bosom, the mute witnesses and immortal seals of her beauty and holiness, they also could kneel and worship. These floors, tessellated perhaps by rich mosaic work, are the common kneeling-ground of the rich and the poor. The Church makes no distinction of rank. Its saints and martyrs are often drawn from the humblest classes; and here the down-trodden and the despairing may hope for the immortal life in heaven, and the friendless and desolate may find a friend in Christ, and consolers in his ministering servants, the priests of his sanctuary.

No wonder that a Church which appealed to the imagination and the soul with such pathetic emblems of religious faith and trust, should find numerous and earnest devotees, and be regarded by the poor with love, thanksgiving and gratitude. Into the common, hard lot of life, into a world simmering with the scum of materialism and sensuality, it infused, by its outward forms and ceremonies, by its consolations at the bedside, by its ceaseless iteration of the old gospel truths, the profoundest elements of spirituality.—(Phillips, *Chicago and Her Churches*, pp. 250-251).

. . .

Always true to itself, as the interpreter of Jesus, this Church has been the universal lover of mankind. It has had its dark passages, its revolts of the passions, its declinations, its offenses, and its sins; but, regarded from the true platform, its history is a blaze of glory.—(*Id.*, p. 252).

. . .

The philosophic historian, regarding this Church from the true standpoint, will see, through all its outer crusts and integuments, the immense humanity, the brilliant and transfiguring love which characterized it. He will pay no heed to the vulgar iconoclast, who goes about, in his hatred of all religion, in his contempt for the Deity, denouncing everything that is great and good in the Church, because it is set about with ancient forms which he does not understand, and into whose divine mystery he cannot penetrate. He will take the Church upon

its own position and showing. He will observe it pervading with its presence the cottage and the palace; entering, with a blessing upon its lips, into every scene of festivity, into every occasion of sorrow; presiding over the infant at its birth, attending its admission into the spiritual communion of souls, into the adytum of divine truth, when it is confirmed into the Christian life; sitting, with sorrowful bright eyes, and a halo of glory and of hope around its head, at the couch of the suffering and the dying: dropping words of consolation into the doubting soul, making more steadfast the believer's faith, and finally closing his eyes in the sure and certain hope of a joyful resurrection.—(Phillips, *Chicago and Her Churches*, p. 253).

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The Puritans and the Jesuits were alike terribly in earnest. The religion which they taught was the same in all the great essential features, although widely different in dogma and method, in ritual and in ceremony. The former were narrow and limited, both in their inlook and outlook; but they were simple-minded, sincere, and full of piety and reverence, caring more for the souls than for the bodies of men, and too often, in excess of unenlightened zeal, punishing the latter to save the former: the Jesuits were full of wild energies and courage, pious also, and of indomitable resolution; comprehensive in mind, learned, and skilled in the art of human dealing, which they had reduced to a science, and by which they effected, through the aid of a wondrous personal magic and charm of persuasion, so many conversions to the faith of the Romish Church. In all the history of human societies, whether public or private, there is nothing to match this paragon scheme of the Society of Jesus. It extends throughout the world; it has a deep, magnetic hold upon millions of human hearts; it carries the cross to the remotest regions of the earth; it sits down with civilized and savage alike, adapting itself to persons and circumstances with the enchantment of a wizard power against which there is no earthly antidote.—(Phillips, *Chicago and Her Churches*, p. 13).

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It is curious also to trace in the Eastern and Western civilizations, the marks which the Puritans on the one hand, and the Jesuits on the other, made so indelibly along the lines of their march. While Eliot, the Indian apostle, was preaching to the Narragansetts, seven miles from Boston, and before the Dutch had reached Niagara over the land covered by their own grants, the Jesuit missionaries were making converts and establishing missions among the Ottawas and Chippewas at the Falls of Lake Superior. We, of the West, had no Puritan origin. We are the fruit of Catholic husbandmen. The first explorers of Lake Michigan, the first white men who pitched their tents upon the Chicago prairie, and hauled up their boats upon the river's banks and the lake's shore, were Jesuits, missionaries of Loyola, the fur-traders, missionaries of commerce. This they did while the associated colonies of New England were being planted, while Cotton Mather was burning witches and Quakers in Massachusetts.—(Phillips, *Chicago and Her Churches*, p. 258).

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The Jesuit history of the Western Continent is, to a great extent, the history of its early civilization. The Jesuits were identified with its interests

in all ways, both secular and religious. They were the depositaries also of the state secrets of the French Government in respect to French ambition here, and aided in the practical embodiment of them in such institutions as were essential and necessary to the new scheme of empire. Wherever they went, they planted, as we have said, the cross, and established a trading-post. The discovery of the Mississippi was literally the discovery of a new world; and its history is not only wonderful, but surpasses all the wildest dreams of romance and poetry.—(Phillips, *Chicago and Her Churches*, p. 17).

* * *

The history of the Jesuits in the West is one of the most remarkable records in the annals of human enterprise. The old fire that burned in the hearts of the apostles, and in the fathers of the early Church, was revived in them, and they made their dauntless marches through thousands of miles of wildernesses, upon which no other white feet had ever trod.—(Phillips, *Chicago and Her Churches*, p. 259).

* * *

Speaking of the Indian disturbances Phillips says:

Then followed the intrigues of the British with the Indians, and their strategies to incite them to outbreak and slaughter. It is the old story; made still more hideous, however, because into the evil mask under which all these promptings to revenge and murder were committed, the benign features of Christianity were woven in a caricature of unspeakable blasphemy.—(Phillips, *Chicago and Her Churches*, p. 19).

**REV. CHARLES FELIX VAN QUICKENBORNE,
S. J., IN ILLINOIS**

(Letter from Father Du Theux, Jesuit missionary in Missouri,
to the Editor of the *Annales*):

St. Ferdinand near St. Louis, July 16, 1832.

Sir:

I have the honor of thanking you very sincerely for the copy of *The Annales* of the Association for the Propagation of Faith, which you sent me, and which I received last winter. I should have thanked you for this long ago, but waited to have something interesting to communicate to you. If the following seems worthy to you to be inserted in the *Annales*, I give my consent, providing that you will correct any faults which may be in it.

There is nothing more agreeable than to see the spirit of animosity decrease from day to day among our errant brothers. The reader will find a very satisfactory proof in what has just happened to Reverend Father van Quickenborne, of the Society of Jesus, at Carrolton, a little town in Green County in the State of Illinois. An unfortunate Catholic had been condemned to death for murder. The Protestant ministers offered their services, but he was so insistent in demanding a priest that they promised to get one for him although there was none in the neighborhood. His Excellency, the Governor, was kind enough to write Monseigneur Rosati, Bishop of St. Louis, who immediately sent Reverend Father van Quickenborne to the prisoner. When the priest arrived at Carrolton he was immediately invited to stay with one of the principal inhabitants of the town, and was received with every sign of politeness and cordiality, which one would expect from a real friend. The Sheriff, Mr. Colkey, was most obliging also did everything possible to help the poor prisoner obtain the consolations of his religion. As there was only the one Catholic in the little town, the Protestants allowed the Reverend Father to celebrate Mass each day, in the presence of a good number of people who behaved with every sort of consideration and even with religious sentiments. He was invited to preach at the Court House Easter Sunday and explained before a very considerable audience just what the Catholics believe, how they believe and why.

The poor prisoner had prepared himself for death by praying night and day by almost continual fasting and by confession. The day before the execution he asked the sheriff if he would allow the priest to celebrate Mass in the prison next day, and then to allow him to walk to the scene of his execution and to finish with it all as soon as possible after his arrival. The sheriff acceded to all these requests, but next day so many people wished to assist at Mass that the sheriff was obliged to ask the priest to celebrate at the Court House instead promising to bring the prisoner there and to maintain good order. A request of this kind could not be refused.

The prisoner arrived at the Court House early, long before the beginning of Mass and behaved himself in such a way as to repair in some degree the scandal which he never stopped regarding, while praying very devoutly. The Reverend Father seized the opportunity to explain to the numerous audience the usefulness of the crucifix. "You can see for yourselves," he said, "that the

crucifix is like a wonderful book(full of the most beautiful lessons which ignorant people, such as this prisoner, can understand as well as educated people."

During Mass, the people were full of reserve and tact; the prisoner received Holy Communion, and when he received it, after having recited aloud his acts of faith, hope, charity and contrition, he asked pardon from everyone there for the scandals which he had caused among them.

The Justice and Goodness of God were the double subject of the sermon preached immediately after the Mass. The Reverend Father did his utmost to develop sentiments of repentance and of horror for what he had done in the heart of the prisoner for the sins he had committed as well as confidence in the infinite Pity of God. He reminded the prisoner that God, Who was about to judge him, had descended from heaven to save him, and cited to him, among other beautiful promises, these words of the Savior: "Come to me, all ye who suffer etc." In concluding, he told his audience that the prisoner was really happy to die in the bosom of the Catholic Church, since he found there, not only the salvation which the other churches offered him, but also the hope that his sins would be forgiven through the sacrament of Repentance, and that he would have eternal life through partaking of the blessed Blood and Body of Jesus Christ.

The miserable prisoner was then taken back to the prison, where he took his last meal and began to pray again. At the time set, he left the prison, holding the crucifix in his hand and never taking his eyes from it as he began to follow the Way of the Cross, accompanied by his guards and a number of other people. He stopped at each of the fourteen Stations, and prayed the whole way very distinctly, with a great deal of piety and repentance. Arrived at the gallows, he seemed to suffer but a minute and died, with the cross in his hand. This execution took place April 26th, 1833.

(Annales for the Propagation of Faith, 7th Tome, Page 105.)

(Letter from Father de Theux, Superior of the Mission of Jesus in Missouri at M. * * *)

St. Stanislas, near St. Ferdinand, June 29, 1834.

My dear Cousin:

I am going to keep my promise made in my last letter to give you all the details of the missionary excursion made by Father Van Quickenborne in the states of Missouri and Illinois; this visit took place in the Spring and Summer of last year and spread over a considerable part of the first state and the half of the last.

The State of Illinois was once bathed in the blood of the Jesuit Missionaries; it was inhabited by a nation of Indians, for which it was named and by another tribe called the Cahokias; neither of these tribes exists today. Once upon a time besides the two tribes named, there were also the tribes of the Kaskaskias, the Saulks, the Winnebagoes, the Peonias, and the Kickapoos. Wars, donation of land, and exchanges, which the Indians made with the American Government, sent them farther away little by little and today there is scarcely a trace of these people among whom our old priests worked with such zeal. However, the few who are still here, have kept some traces of the Faith, which was taught them, and you can see them sometimes bringing their children for

Baptism; there are even a few of these savages who lately have wished to have a father among them. The new inhabitants of this region are mostly Americans come from the East as well as some Germans and English also. As to the French, they stay almost exclusively in their three old villages, Kaskaskia, Prairie-du-Rocher and Cahokia; in each of these villages there is a Catholic Church and a resident priest; in the rest of the state the Catholic religion is only known through the Calumnies of its mortal enemies.

The rapidity with which these countries are peopled, is really incredible; fifteen years ago they were still covered with Indian tribes, yet today there is already a considerable number of little towns. One must admit that it is one of the most beautiful countries in the world; splendid rivers, lakes, and ponds full of fish are everywhere; nothing is lacking, fields are furnished by nature, and game is abundant. An industrious man if even ordinarily intelligent, will find great resources here; many, in the space of fifteen or even ten years, have procured a certain well-being for themselves and their children, who in the older states would have barely been able to procure the necessities of life. They come here, and build a little cabin, prepare a little farm on the land which Congress gives them, without the least fear of being troubled; they raise animals, for which they need neither barn or poultry yard; the small quantity of salt they accustom them to comes to the house regularly. Hunting gives them their food and their clothing with the exception of linen, etc.; after they have put aside the money received from the sale of their animals for a few years, they are able to buy their little farms, which cost about \$1.25 an acre.

But, although they better their physical selves, the Catholics who come from the East to this country, risk losing their souls; because they are deprived of the help of their religion; they soon abandon all practice of it, and their children leave it alone altogether; to add the efforts which the Protestants make to alienate them from us, will show you the dangers which they run. In the larger Eastern cities, the Protestants have Societies which oversee their Missions, establish religious schools and promote the sale of their religious papers. These societies have considerable means which they receive through the same channels as those of the Propagation of the Faith; they recruit large numbers of ministers, who travel everywhere, preaching, distributing bibles and pamphlets and never fail to heap calumnies on the Catholic Religion. As soon as these ministers arrive in our country, they immediately found societies like those which sent them out; in this way, the evil is propagated and Satan consolidates his empire. Their school is often the only one in the village; they beg Catholic parents to allow their children to attend, and if they agree to do so, it is only a question of time before the principles which they instill in them bears fruit, and makes them lose their Faith; later on, other dangers await them, and only too often you see marriages between Catholic children and the children belonging to a family which hates the Catholics. Even the children of these marriages are rarely raised Catholics. But it is when they fall sick, that their position is really frightful; they are surrounded by a crowd of heretics who forbid them to call a priest, and they remain alone, with their remorse and fear which comes too late to do them any good.

If a Missionary comes to one of these villages and tries to relight the faith asleep in the hearts of our poor children, what obstacles rise up before him! In the first place, he finds the Catholics widely separated from one

another and so timid that they dare not admit what they still feel in their hearts, for fear of being ridiculed and considered as a man holding absurd doctrines, who follows the most abominable practices, and merits the contempt of his companions. The poor Missionary is left alone and neglected, shunned by all and considered a sinful man, the Anti-Christ, etc.

This was the state of the part of Illinois which Father Quickenborne visited; he knew there were some Catholics there; he was even acquainted with about a dozen Catholic families, but what is a dozen families in the immense country which he had to go over? As he passed over the Mississippi River, he had no idea who he would see, or where he would stay that same night. He went into the first village he came to, and announced that he was a Catholic priest; he asked if there was not some family who belonged to his faith in the vicinity and this question first astonished then interested them, for there were a number of people there who had never seen a Catholic priest. When they heard he would preach in English, they succumbed to their desire to hear him and even the ministers, as curious as the others, went to listen to him. Sometimes, while preaching he had a minister on each side of him. "I have come," he said, "to talk with you about the oldest religion, one which has been misrepresented in every way to you, by the most atrocious calumnies." Following these remarks, he explained the principles of Catholicism, confirming them with proofs which they were all capable of understanding. He finished his sermon by denying all the untruths which he knew were ordinarily alleged by the Protestant ministers. As these last were unknown to him, he defied them to prove the accusations which they made against the Catholic religion; almost invariably no one answered him. The people concluded they were afraid to answer and began to think that perhaps they had spoken against the Catholics without due deliberation. The priest then said that the ministers may not have prejudiced the people against the Church deliberately, but that in the future it was their duty to be sure they were able to prove any accusations they might make before instilling them into the minds of the people. At these words, the Catholics found courage enough to invite Father Quickenborne to their house. After he had gone, the Protestants discussed the situation, wondering how their ministers, after so many violent accusations of the Catholics, dared stay silent and not at least try to prove their words. Later, a great many of them visited the missionary, asking the explanation of these actions on the part of their ministers, and afterwards they returned reproaching their ministers for such unfounded calumnies.

Sometimes, however, a minister asked the priest to have a public discussion with him on some mooted point. In such a case, the minister was never alone, but came accompanied with one of the chief men of his religion who was able to answer any argument which the priest brought forth. Their favorite weapon was ridicule. If they could make the people laugh at the expense of the Catholic Church, or its priests, they looked upon it as a complete victory. Another of their methods was to excite such bitter discussion that if the priest was not very careful he would lose his temper and by so doing lose his influence over the audience. One time, however, after the minister had spoken for a long time against the Catholics, and done all in his power to anger the missionary, who kept complete silence, the latter asked if he had anything more to say. "No," answered the minister. "Then be good enough to rise" said the priest,

"put your hand on your heart and swear before God and this audience that you believe all you have just said to be true." The minister refused to do this. "You see," said the priest to the people, "it is useless for me to deny what he has just said; he does not believe it himself."

The Father preached regularly once a day, often in the public buildings of the villages or the homes. In one year, he covered 4,373 miles; baptized 213 people, 83 of whom were Protestants; discovered more than 600 Catholics in Illinois and more than 700 in that part of Missouri where, seven or eight years ago, there were only eight at the most.

Still, it does not help these poor people much to visit them at such long intervals;—to really help them, churches should be built, at least of wood, they should receive English books and have schools, etc. But how can I undertake all this, when I am barely able to keep up the establishments which I have already founded? At present it would be impossible for me to pay the travelling expenses and most modest living expenses of even two missionaries. It is true that when a missionary has succeeded in starting a parish he begins to receive from the Catholics, if not all he needs, still some help; but then, he must at once think of going to another place equally abandoned and begin the same thing over again.

This is the state of the western countries; you see how impossible it is for us to do anything worth while without your help, or rather, without that of the Society for the Propagation of Faith. Do try to procure their help and prayers for us; believe me, etc.,

T. DE THEUX, Jesuit Priest.

(Annales for the Propagation of Faith.
7th Tome, Page 278).

BEGINNINGS OF THE CHURCH IN INDIANA

(From the Annals of the Propagation of the Faith Society.)

(1836) We have already told of the new Bishopric in this part of the United States; that which is between Lake Michigan, and the rivers Mississippi and Ohio.

This new diocese comprises all of the state of Indiana and half of Illinois and the episcopal city is Vincennes. At the request of the Bishops of America, His Holiness the Pope named Father Simon Bruté, a French priest who was then at the seminary of Emmitsburg in Maryland. He was consecrated in the cathedral of St. Louis, as we have already said, the 24th of October, 1834.

Everything remains to be done in this new diocese. There are only five priests there and one of those is only lent them momentarily. The cathedral is a poor building, still unfinished and built of wood, there is one small board church and several provisory chapels. There are perhaps 25 or 30,000 catholics there, but they are dispersed over an immense tract of land equal to more than one quarter of the whole of France. There is a total population of about 600,000 people. There is no seminary or college or financial resources of any kind. Everything needed by the new Bishop is lacking, and he must indeed put all his trust in the Lord, who recompenses the faith of his servants. Mgr. Bruté at first of course looked to our Society for help; we will copy the touching letter which he sent us, but think it advisable to precede it with a short history of the city of Vincennes.

All we could learn of this city goes back to the end of the 17th Century at the latest when William Penn founded a colony on the banks of the Delaware which still bears his name. At the same time, Father Hennepin and the Cavalier La Salle explored the Mississippi as far as the Gulf of Mexico and prepared the way for a colony in Louisiana. The beautiful prairies which border the Owabach (Wabash) on the East, and which extend as far as the Mississippi on the other side, were inhabited only by the savages who met there. These prairies, along the side of a river which was navigable almost to its source and which were close to two other rivers, seemed very convenient for a commerce between the Indians and the Canadians. A Post was accordingly installed and the Jesuits opened a Mission there which they visited from time to time and which they named St. Francis Xavier. Maps bearing the date 1660 show this Post and the ports at Saut-Ste-Marie and Michilimakinac.

About this time the Kaskaskias and other tribes which were faithful allies of France, were waging continual warfare against travelling tribes of Indians on the vast plains of the Cumberland and Tennessee. The Kaskaskias tried to defend themselves against the disastrous raids which the other Indians made on their land and property. Every one knows how terrible this Indian warfare was, for they had neither muskets or cannons; however, their bows and arrows served them only too well and their prisoners were reserved for a horrible fate. The brave Cavalier de Vincennes, commander of a French detachment sent out fell into the hands of the savages at the other side of the Ohio river and he and a Jesuit who accompanied him were slowly burned to death. Up to a short time ago one could see the remainders of this horrible act in the midst of a vast prairie. After the death of the Cavalier of Vincennes, a number of

French people came to live close to a fort which the Cavalier had built and named after himself. The Indians there, to show their gratitude for the help they received, made them a present of 24 leagues of ground along the Owabach (Wabash) and over the Fort and this gift was acknowledged by the United States Congress.

For a long time the settlers could only cultivate a very small portion of this land which was under the protection of the Fort and with sentinels watching continually. Even the very smallest imprudence often cost several lives. The savages were so bitter against them, that they would crawl through the grass and bushes, which grow very high in these countries, in order to massacre the unsuspecting farmers almost in their own houses. The registers of the Mission are full of these sad details.

At this time Vincennes was considered as a sort of dependence of Canada, and no doubt it was due to this that Fathers Richard and Levadoux were sent to this colony more than forty years ago. They found some of the Jesuits who had come out at the very first still there. But the people were going to the land opposite the Ohio so the efforts of the Missionaries were directed more towards Kentucky and it was there that the first Bishopric was established. The venerable prelate Flaget was and still is there. As for Vincennes, during a number of years it remained a small collection of houses in spite of the beauty of its site. Its peaceful inhabitants, satisfied with little, live quietly there according to customs established during their long isolation. But directly after the American Revolution this order of things changed; smart and ambitious men established themselves there; the population increased, industries were developed and Vincennes began to look like a city and became the capital of a State named Indiana.

The city of Vincennes only contains today about 2,000 inhabitants, but its position, on the principal road of the west, and on the banks of the Owabach, (Wabash) gives it a certain importance. This river is navigable for about 100 leagues; steam boats go up it and five or six stop at Vincennes every day, in certain seasons. The Owabach, (Wabash) runs into the Ohio river, which is a tributary of the Mississippi. Vincennes has a Court of Justice; its streets are all straight and its houses built of brick. There was a large college built there but it did not prosper. The Bishop is thinking of building another. Most of the population is comprised of families of French origin, Catholics from France or Canada and Americans, Protestants of different sects. From the time of their arrival until now, they have been good friends with the Catholics.

As to Vincennes, it is the poorest of any part of the new diocese. The other towns are Indianapolis, about the same size as Vincennes; Chicago, in Illinois, where there are about three or four thousand inhabitants and which has a port on Lake Michigan. A canal has been begun here which rejoins the Mississippi by the Illinois river in the north-west of Indiana. Wayne, another city is well situated and will grow on account of a canal which, from Lake Erie will join the Owabach (Wabash); this canal will pass Wayne and another small city close by called Logansport. In this way, travel by water will be assured to the Mississippi on one side and to the lakes and river of St. Lawrence on the other, and in this way and on both sides, to the sea.

(Annales for the Propagation of Faith, 7th Tome, Page 313.)

Letter from Mgr. Bruté, Bishop of Vincennes, to the Editor of the *Annales*.

Paris, November 26, 1835.

Sir:

Arrived a short time ago from Vincennes in the interest of this new diocese, I think I should give the Society a few details which may interest you.

After being consecrated in the cathedral of St. Louis, the 28th of October, 1834, I immediately took possession of my new diocese, accompanied by Mgr. Flaget of Bardstown; Mgr. Purcell of Cincinnati and by two other ecclesiastics. As we approached Vincennes, we found a cavalcade of horsemen, Catholics and Protestants who had come to meet us. My reception and installation the 5th of November, were accompanied with all the marks of respect and consideration. Every city where there was a Catholic Bishop necessarily profited in a material sense because of the people and establishments which came, so I was not surprised at this reception.

The Bishops stayed four days at Vincennes, during which they gave two Instructions daily. Their speeches made a good impression, and for a long time afterwards, the Protestants who had heard the eloquence of Mgr. Purcell said that if he had stayed longer with them he would have converted them. But here, as everywhere, indifference reigns, and even those who know the true Religion are not always converted. After the Bishops left I visited part of the diocese and blessed a new church, built of wood it is true but well built at that, in a village where there were 150 Catholic families; I put them under the protection of Mary; it was only just to put my first consecration under the patronage of the Holy Virgin.

I then returned to Vincennes, where I remained alone for eight months until I went to France. I filled a double role during that time, that of priest and Bishop also, for I married and buried and did all which would have been done by a priest had there been one there. I found a building made of bricks and rather large for a cathedral; it was 115 feet long and 60 feet wide, but was not even plastered. A poor wooden altar with six candle sticks and a crucifix, which came from France, were all there was in the church. I put a little picture of St. Francis Xavier, about 8 thumbs in height on the wall to remind the people that he was their Patron Saint, and on each side, two little statues, one of the Holy Virgin, the other of St Joseph, to show the place where I will put the two side altars when it is possible to do so. On Sundays, I officiated absolutely alone in the sanctuary, except for a few little choir boys, dressed in half worn robes. A Canadian school teacher, assisted by two other inhabitants sang parts of the Mass.

Upon my arrival I placed the diocese under the protection of the Holy Virgin, speaking to the Protestants as well as to the Catholics, and tried to make them understand how good God was to them to allow the establishment of a new diocese. It is very sad to realize that in the whole French population of Vincennes, very few people know how to read; indeed English is the universal tongue except in one part of the diocese where the Germans predominate; they are in need of a priest who speaks their language.

When I was consecrated I had only two priests with me, now I have four:—Father Ruff, of the diocese of Ruff; Father Ferneding, whom Mgr. Flaget has been kind enough to send to me for the Germans in the South-east near the frontier of Ohio and Father Lalumiere, born at Vincennes and the

first priest to be ordained from Indiana by Mgr. the Bishop of Bardstown. The fourth priest was sent me by the Society and was on his way when I left Vincennes. I was fortunate enough to meet him on the way; he is now at Vincennes. Mgr. Rosati has also consented to send Father Saint-Cyr of Lyons, back to Chicago on Lake Michigan, where he was until recalled at the time I was ordained.

The four priests of whom I have spoken, were, at the time of my departure at the four corners of a territory almost as large as one third of all France. With the exception of Father Lalumiere, who is at 8 or 10 leagues from Vincennes, they are all from 50 to 75 leagues away. They leave their principal stations from time to time, to visit the Catholics dispersed at great distances away. In this way, sometimes they are months without being able to communicate with one another and this is one of the greatest hardships which they have to undergo; however, I hope in the near future, we will be able to send a few more priests who will be placed at different points between the various stations so that there will be more communication between them.

One of my first duties at Vincennes was to take care of the children. I found that very few of them had made their first communion, however at Noel, (Christmas) I had the happiness of administering to about twenty of them, and at Easter to more than sixty. A number of these were young people of from 18 to 20 years of age. I taught them catechism with as much care as my numerous occupations and care of the sick would permit. I saw marked signs of vocations in a number of these children and regret bitterly not to be able to found a college at once. One of my first duties will be to prepare some young priests but a number of years must pass before I can have many of them who are natives of this country. My only hope is that many young priests will feel the vocation and be sent to me from Europe.

When I am asked the number of Catholics in my diocese, I am much embarrassed to answer; I think I have 25,000 at least, but cannot certify this. The population of Indiana which in 1800 was of 4,800 people is now more than 500,000. As to the part of Illinois which belongs to this diocese, there are about 80,000 people. This population is dispersed over a territory of about 6,000 square leagues. The Catholics are dispersed here and there, in groups of varying sizes, so that one cannot be sure of their exact number. Generally speaking, the Irish and in later years, the Bavarians, have composed the greater number of Catholics in this country. The worst part of actual conditions, however, is that on account of the isolation and great distances, many of them are in great danger of losing their souls through lack of religious facilities, and in case of sickness and death it is often impossible for them to procure religious consolations. Generally, the emigrants observe their faith, as the lack of religious belief prevalent here, inspire them with disgust and have a tendency to make them believe even more strongly in their own sect. However, being so rarely visited by Missionaries, they only too often keep the name of Catholic and allow their faith to go to sleep and do not even instruct their children in the Faith, so that, frequently, these last end by yielding to the many temptations proffered them by the Protestants.

I often travelled very far from Vincennes. So, when I tell you that, in eight months, besides all my other occupations, I travelled more than 400 leagues on horse back, this, although seemingly exaggerated, is really less than the real distance. One of these trips alone, when wishing to visit Chicago, the Indians

of Father Badin and those on the River Tippecanoe took me over about 200 leagues. Luckily, I found that I had a facility for horse back riding which I was far from suspecting, and also, when I think of the travels of some of our Missionaries, in the past and even now, one feels ashamed to complain.

As I spoke of my visits to the savages, I must give you some news of them. I visited those in the village of Pokegan, almost at the limit of my diocese and bordering that of Detroit, although some of its inhabitants live in Indiana; also those in the village of Chitchkos, near the Tippecanoe River, twenty-five leagues south of the former village. I administered Confirmation to sixteen Indians in this last.

I was much touched by the piety and sincerity of these Indians. They pray with a fervor which is admirable and reproach themselves bitterly for the least distraction. They have books printed in their language, with prayers and catechism. They show a great facility in learning to read and many of them know their prayer book by heart. You must not conclude from this, however, that they are easy to convert or civilize; Father Desseile, Flemish priest, from the Detroit diocese, who goes to visit them from the village of Pokegan, where he lives, and who is much attached to them, thinks that it will be very hard to teach them farming. We all know that it has been decided to exclude the Indians from all the civilized States and to send them up above the Missississippi, which reduces them to despair. There are perhaps 4,000 of them in Indiana at present. While I was in the village of Chitchakos, the good Indians, happy to have the Chief of Prayers, the Bishop, amongst them, wished to give me a mark of their esteem. They held counsel among themselves and then made me a present of 320 arpens, on which to build a church and school. They wished to sign the papers before my departure and a number of them placed their signature, (a cross) upon the deed, but, as the ratification of the President of the United States, is necessary, it is doubtful if it will ever really belong to us.

Father Desseile stayed two weeks with them after I left them, and upon my return to Vincennes I received a letter full of details from him, which I will copy here. It was dated the 10th of June from the village of Pokegan.

"I have returned from the Indian missions where I accompanied you, eleven days ago, and take the first possible minute to tell you of the results of the trip. Your unexpected presence among these people shook them out of their accustomed apathy so entirely that as soon as the news was learned from village to village, women, men and children put on their best clothes, and came, on foot and horseback to see you. The day after you left, two new chiefs, that I had never seen, came with their whole tribes, asking to be instructed and taught to pray. All of the Indians, one after the other, renounced all alcoholic drinks and their superstitious practices. I begged them to come and live as close to the Christians as possible, so as to learn their ways, and Christianity, and they promised me to do this as soon as the harvest was over. The Indians continued to come all week long from morning to night. So many of them and in such great numbers that most of them had not thought to bring supplies, with the result that famine was already making itself felt among them. So, I sent all those who lived on the Yellow River home, promising to go and see them the next week. I stayed ten days in the Tippecanoe mission; and in this time baptized 43 adults, and 30 others, baptized last Spring, made their first communion. From there, I went to the Yellow River. I stayed six days

there, baptized 37 Indians while there. They had built me a little chapel close to the cross I erected there the year before. The chiefs of this reserve, which comprises 22 sections, offered me half a section (320 arpens) to build a church and the same amount of ground for a school for their children. They are coming here to sign the deed which I will copy from that of Tippecanoe. They begged me not to forget them, and it would be a real crime to abandon people so anxious to follow the right path.

Day before yesterday, a tribe came to Pokegan from a village which I visited last autumn, and where I baptized an old woman who was at least one hundred years old. I also baptized several little girls two or three years old. One of these little girls was very ill when they left their village and on the way they were obliged to stop for the child was dying. She showed no more sign of life, when her father, heart-broken, said to two others, (there were no other Christians in the tribe), "My children, you have been baptized, and God loves you; pray for Him to give my child back to me; perhaps he will listen to you". The two little girls knelt down on each side of the little body, their hands joined, and prayed so fervently that after a few minutes the little dead girl began to move and opened her eyes to the great astonishment of the Indians gathered around. Her father showed the child to me as soon as they arrived and she seemed to feel very well. Her father told me that the reason he had told them to pray for her was because their own brother had been bitten by a snake whose bite was mortal the Spring before, and without being told the two little ones had knelt down and prayed for him and his life had been saved."

I am once more back in my poor diocese where, as you know everything is still to be done, churches to build, schools to found, etc. I am happy to announce, however, that I now have a school kept by the Sisters of Charity. Four excellent sisters of this establishment, coming from Bardstown came to Vincennes after Easter and began their school close to the church. One of them takes care of the sacristy, which I had been obliged to keep in order until now. When I first came here, I was obliged to do everything myself. The Canadian teacher, of whom I have spoken to you, is the only one to whom I can confide the education of my boys. How sad it is to see the crowd of adventurers which the Protestants send here to found schools and which are kept up by the funds which are given to them everywhere, with no trouble or solicitation on their part. May our Lord have pity on our misery and deign to send us a sufficient number of priests to save all these poor Catholic souls so close to perdition. If we had the great number of missionaries who came here from France two centuries ago, what might we not accomplish. Forgive me, if I let my heart cry out its sorrow to you. May brighter days soon come for the church here in America. I hope for these days, and await them with entire confidence in the justice and kindness of our Lord, counting on the prayers of the members of the Association for the Propagation of Faith to help us and to continue their charity to me." I am etc.

SIMON, Bishop of Vincennes.